



The dis-

playing of the Protestantes, & sondry their
practises, with a description of
diuers their abuses of late fre-
quented. Newly imprinted a-
gayne, and augmented, with a
table in the ende, of all suche
matter as is specially
contained within
this volume.

Made by Myles Huggarde ser-
uant to the Quenes maiestie.

Anno. 1556.

Cum priuilegio ad imprimen-
dum solum.

The author.

GO on good booke, God graunt that thou,
Suche frutesfull fauour fynde,
From readers eies, and beaers hartes,
To banyshe errors blynde.

And as thy trothe, by trade and time,
Is tried endles trewe,
So trust, thy playn apparant prose,
Shall endles troth renewe.

Though wresting wittes or taunting tonges,
Wyll seke the to desace,
To sawing soles, or spitefull sprites,
Gyue neither care nor place.

For as offence to none is ment,
So if offence do grow,
The faute is theirs, the fruite is thynne,
Sylbe troth doth force it so.

The maker myndes to mende eche mys,
That talke and tyme hath bred,
Of heresies, and errors great,
That fansies late hath fed.

Whiche so with witte and wyll haue wrought,
As wronge hath wrested right,
From frutesfull scieth, to fruteles wordes,
And quenched vertue quyght.

Belese is brought to talke of tongue,
Religion rackt amys,
Open praiet, typlabour cald,
Falsing falshe e fondnes.



Prelacy is popishe pompe,
Vertuous vowes are vaine,
Ceremonies curious toys,
Priesthod popery plaine.

Thus vice of vertue beateb byce,
True faieih is fled awy,
Presuming pryde possesseth place,
And fany conscience key.

No man beleued in his skill,
Eche might so wise doth seame,
As bothe vnskild, and eake vlearnde,
All learning yet will deame.

O endles error of selflone,
Of ignorance the roote,
Confounder of all faieih and grace,
And bale in stede of boote.

O wilfull wretched wyll,
That workest endles woo,
O arrogance and heresy,
That wrestest scripture soo.

O heedles heapes of scruent sprites,
Why beat you so in hart?
By ending flamme, to endles fier,
Both soules and bodies part.

What overweening spirite,
Doth pusse you in suche pryde,
To thinke your selues more goodly wyse,
Then all the worlde besyde?

W h a

What titles and what termes you vse,
It maketh mosse men smile,
Howe droncken in the lorde you are,
How closely you begyle.

You sisters and you brethren both,
Thus eche to others saith,
The lorde be prayse, when sylly lust,
Te vse with feling saith.

And what is founde in all your deades,
But frutes of lyberty
Wynde, and wordes, wilfull workes,
A masse of misery.

Though in this booke, sharpe sense and wordes,
May seme to some appeare,
Remember that, longe festred sores,
Sharpe corses doo requere.

And you that reade, nowe reade to learne,
Come not with myndes prepar'd,
To synde out fautes, or fanfy fede,
Let all delices be bard.

Thus wysling well, for whiche I wryte,
This booke then writen thus,
For good mens gayne, for ill mens grief,
And truth for to dysseme.

FINIS

3
To the moſte excellent
and moſte vertuous ladye, and
our moſte gracious ſoueraigne, Mary
by the grace of God Quene of Eng-
land, Spaigne, both Sicillies, Fraunce,
Hieruſalem, and Irelande, Defendour
of the faith, Archducheſſe of Austria,
Ducheſſe of Millaine, Burgundie
and Brabant, Counteſſe of Haſpurg
Flaunders and Tyrole. Your Maieſ-
ties moſte faithfull, louinge and obe-
dient ſeruant Myles Huggarde, wiſh-
eth all grace, long peace, quiet
reſpaigne from God the father,
the ſonne, and the holy
Ghoſt.



Having called
too my remem-
brance my moſt
dreade ſoueraigne
the manyfolde
miſeries, which
by the juſte plague of God dothe
nowe

nowe raighe amonge vs, the occasi-
ons whereof though euerie man
may trulie thinke his owne sinnes
so deserue (as they doo in dede) yet
other special causes there be, which
prouoketh Goddes vengeaunce to
light vpon vs: as cheifly infidelitie,
wherby God is most hainously dis-
honored, for the whiche wee are
most iustly punished: and also our
rebellious murmuring against our
regal rulers, appointed of God to
raigne ouer vs, to whome we owe
our due allegiaunce. The punishme-
ntes of which offences (beside al other
vices which dothe abondauntly
flowe amonge vs at this daye) God
hath most greuously executed
the olde time, to the terroure of
traitours and riotous rebelles. A-
monge them namely for rebellion, and murmu-
ring against the magistrates, Chorus

Datha

Dathan, and Abyron, with manye
hunderthes mo, may be examples:
Whose terrible punishemntes the
worlde dothe nowe litle regarde,
nether fearing God nor man. And
also where Christ cursed two great
and notable cities for infidelitee,
whiche was Chorazin, and Beth
saida giuinge them ouer to their
own vanities for their faiethles be
hauoure: This curse alsoo is cleane
forgot amōge vs, which appzareth
by the infidelitee nowe raininge:
But god hath not forgot to plague
vs for it, yet mercifullye, and not to
our desertes, This I saie, most noble
Queene, hath moued me with the
assistance of my frēde to make this
litle worke (moore profitable in
matter, then pleasaunte in stile, for
lacke of eloquence) this moued
me, I saie, as I can to displaie and
open

open the horrible inſormities of the
proteſtantes. Whole murmuringe
againſt their magiſtrates may well
match the rebellious Iſraelites, & in
their infidelitie the curſed cities of
Iurye condemned by the mouth of
Chriſt. Whiche enormities to re-
moue, ſo much as lieth in me by the
helpe of Goddes grace, though not
in thoſe which are peruerſe in opi-
nion, yet I truſt thoſe that be waue-
ring ſhal heare iuſte cauſe to diſcre-
dit them, and to abhorre their detes-
table factions, and alſo conſtant ca-
tholikes better confirmed in faieth
and good livinge. Whiche thing to
that ende being finiſhed, my dutie
being conſidered in this behalfe, I
am thus bold to trouble your high-
neſſe with this litle volume, which
breyng before this tyme imprinted,
although not in ſuche perfection as
the

the same is at this present, hauyng
called sith the first edicion, the ayde
of my frende, and therefore thought
it more mete the dedication vnto
your maiestie, moste humbly be-
sechyng the same to pardon this
my rude enterprise, praying our
L O R D E G O D in whose handes
are the heartes of all kynges,
longe to preserue the kynges' ma-
iestie. And graunt vnto his highnes
a safe retourne to bothe your noble
heartes desires, and comforte
of both your maiesties realmes,
and also preserue your grace
in long prosperitie to the
discomfiture of all
your highnes
enemies
Amen.

Your hyghnes faithfull
and obedient seruaunt.

Myles Huggarde.

The prologue to the reader.



It is commonly seen
that they which with pre-
ceptes and rules doo di-
recte others, and seme
therein to excell, because
they suppose they can not
be corrected, doo eyther much good, ouer
whome they haue the gouernement, or
els to ysame they cōferre great damage,
they themselves not escapinge without
infamy. In lyke maner, our late elders
and ministers (for so they termed them-
selves) if with the holssome erudition of
Goddess vndouted truthe, and with the
admonitions and perswasions of the gos-
pel, they had applyed thesame to the cor-
rection of lyfe, and ameiendement of the
conuersation of them, ouer whome they
toke vpon the charge, no doubt they
had doone muche good too the common
wylthe, and to the reformation of mane
corrupt nature. But vsing themselves
cleane contrary, that is to saie, neyther
vsinge gods truthe as it ought to be, but
rather

rather abusing the same, neither in their
attempts established an vniforme reli-
gion, nor yet perswaded correction of
lyfe. They haue brought this publike
state of Englande into great detriment
and miserie, as lamentable experience to
our great smarte declareth. And because
(moste frendly reader,) thou maiest per-
ceiue partely, with what vnde doctrine a
great parte of this realme hath been al-
lured, and with what pestilent perswa-
sions men haue bene ledde, and partely
with what detestable vices, and horri-
ble abuses the scholemasters theselves
haue bene infected: This presente vo-
lume, entituled The displaying of the
protestantes, is compiled, not for any
malice or enuie met to any of y^e parties,
but for good will to the Reader, & for a
naturall pietie to this our countrey, the
naturall nourice and mother of vs all.
whiche protestantes may aptely be co- *Plato. lib. 1.*
pared to Plato his Gyges, y^e tale of whom *De Re Pub.*
Tully reciteth in his third booke of his of-
fices. At the falling downe from aboue
of certen stormes of wether, the earthe
opened in diuers places, by reason of the
brought

The Prologue.

brought before. Cyges being a Kinges
Shepheerde, entred in to the earthe at a
great houle, and founde a brasen hoise
(as the fables declare) in whose sides
wer doores, which being opened, he espied
the corse of a dead man of a wonderfull
bignes, and a golde ringe vpon his fin-
ger, which as soon as he pulled of, he put
it vpon his own. The nature of the ring
was this: that when he had turned the
head towardes the palme of his hande,
he was inuisible, and sent of nobody, &
yet sawe euery thinge: and turning the
ringe from him agayne, he was sene of
euery body. And so vsing this aduun-
tage of the ringe, he laye with the quene
wife to Candaules king of Lydia. So the
prophētes, whē it pleased god to plague
this our countrey for the synne of the
people, with the vnquiet stormes of he-
resie, got them out of the company of o-
ther shephardes, & dispersed themselves
into the earth, and at length entred into
brasen hoises, the houses of the cheif go-
uernours then, abusing the same with
false interpretation of Gods worde, ma-
king the beleue by their craftie suggesti-
ons

prodigious in
is.

The Prologue.

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one that all thinges which had continued
in the church of God to that tyme, was
of no veritie, but deuised by man, calling
thesame toyes and ceremonies of Rome;
Who hauing a zeale to Gods truth, and
crediting the merke conceiptes of these
poyntinges, trusting their talk had been
the vndoubted veritie, yelded to these
practises. Then these shepherdes percei-
uing & their magistrates prone to sondre
alteracions & nouelties, beganne by litle
and litle also to corrupt the consciences
of the vulgare people, infecting thesame
with the popson of heretical doctrine, that
at length they became altogether dead
corpses of wonderfull hugenes. Then fra-
med they rynges to seme invisible to the
worlde: then played they Cyges part, then
ruled they the rooste, then began they to
swarme in routes, then clustered they
like humble bees to deuoure the honye
combes from the hiues of the poore bees,
then like common souldiours after the bat-
tell began they to fall to spoyles, then de-
faced they Churches, then made they ha-
pocke of the ornamentes of the same.
And in this sorte with heresie and spoyles
feeding

The Prologue.

feeding the common peoples simplicitie
with a counterfeit zeale, they murthered
mens consciences, & distorted the realme
and the common welth thereof. After
whiche their practises yet gave they not
ouer like faine hearted souldiours, but
with stiffe standing stomakes continued
to thende. And as Oges by vertue of his
ringe committed adulterie with Candaulus
Wife who was then kinge of Lydia, and
within shorte time after by her ingrati-
ous counsaile dispatched him of his life,
euen soo these adulterate protestantes
thought it not sufficient to effeminate the
mindes of the simple with their false doc-
trine, and to contaminate the same with
the venime of their viperous tongues,
but alsoo therewith haue so slaine the
consciencs of many; that like desperate
men they make haire to their owne de-
struction. Whoo beinge puffed vp with
presumption, seeke to cline vpp to the
chariote of the sonne.

But as Pharaon was serued for going
about to aspire to his fathers secrets, &
with a flash of lightening was set al
fyer: So are these presumptuous and

The Prologue.

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horatist people plagued with the like, as
a due reward of presumption. This it
is to followe the byssinges of the vipe-
racious broode, who neuer departe their
haunt, til they haue infected whole coun-
treys. For this cause (welbeloued rea-
der) this present treatise is published,
to set before mennes eyes the odible prac-
tises of these protestantes, who in their
owne conceytes presume, they haue the
vndoubted truth. Whome if you marke
in due care, you shall well vnderstande
the contrary. But peraduenture some
man will muse of this worde *Protestante*,
because it is no vsuall terme. But be-
cause it is a worde greatly pleasing the
felues, a worde inuented after theys
hartes desyre, a worde deuysed of them-
selues, a worde wherein they greatly
triumphe, a such a worde which serueth
most aptly for the purpose: therefore
it is here most frequented. And it is the
participle of the verbe *Protestor*, which is
to declare, what should be eschewed. A
very apt worde, and mete for such, who
al one verp ded were al togethers *Protestan-*
t, That is to sage dissuaders of hol-
some

The Prologue.

Some lawes whiche touched the refor-
macion of mannes nature, and refor-
mers of suche good orders as were
constituted for the bydylinge thereof.
Therefore to conclude this proeme,
most hartely beseeche the to reade
hether thy diligent and indifferēt eares
and iudge well of myne entente, and
not imploye thy iudgement, lyke vni-
bpm who already is married to his owne
fancie: Letting the to wpt, that of man-
malicious iudgement I force not, for I
knowe the passions of malicious ma-
makes. In this doyng I do not doubt
but thou for thy parte, shalt haue a
cause to praye vnto God for vniuersall
(the sure bande of all common welthes) and
to graunte vnto all men grace, to
withstande heresies assautes.
And I finally for my parte,
shall haue the like
to thanke
my paynes well im-
ployed. And thus
I comynge
the to God.

(.)
Mense Iuny, 1556.

The displaying of the protestantes.



HE remem-
brance of the pre-
sent state of this
oure myserable
tyme, and the re-
uolution of the
happy tyme past

dothe inculcate a merueilous so-
rowe and greife to him, whiche
diligently dothe compare them
both together. For as Herodiane
sayth: It is the common parte of
a mā, to bewayle and lament the
cases humaine, especially suche
as are in present experience. For
considering the pitifull plight of
these our wretched dayes, where-
vnto not onely the Baye of oure
cōmon wealthe politike, but also
the chiefeſt ſtate of the eccleſiaſti-

Libro primo.

A. i.

call

The displaying

cal and heauenly publique welth
(religion) is fallen, besides the de-
caye of vertue & bzeache of cha-
ritie: It must nedes cause anye
true christian to poure out a fou-
taine of teares to bewaile the ca-
lamitie thereof. Whose ruyne is
exceded so farre, that it withdra-
weth mannes expectaciō to loke
for amendement, vnles God of
his great mercy supernaturally
do worke the restitution, aswell
of the common wealth politike,
as also of the true and catholike
fayth, charitie, and good liuyng.
Agamemnon might now double
his exclamaciō in these dayes, as
Seneca reporteth, which is: Good
life, lawe, good ordze, godlines, &
fayth are now decayed. Ther-
fore calling to my remembraunce
this our carefull case, I mused
with

Seneca in A =
agamemnone,
Act. 2.

with my selfe what might be the
cause thereof, and sodaynly oc-
curred to my remembraunce the
comforstable promyses of God
the father, made to the obseruers
of his lawes and commaunde-
mentes. And likewyse I consi-
dered hys intollerable threate-
nings to y^e breakers of the same.
Then comparing the wretched-
nes of our lyues to the sinceritie
of his holy preceptes; I fynde a
marueylous difference. Good life
was neuer in such cōtempte, ma-
lice at no tyme bare suche rule,
the godly neuer moze dyspyled, &
finally God neuer moze disho-
noured, nor his catholike fayth
at any tyme had in so lytle re-
garde, especially of such as mozte
arrogantly chalenge to theselves
the name of true christians, who

The true
causes of
our miserie

The displaiyng

Iohn. 9. et. 15.

Obstinacie
of opinions
is the cause
of errour.

Officiorum.
Lib. primo.

in very deede are of all christia-
nistie moste barren. To whome
the woordes of Christ may be wel
applied, where he sayeth: If I
had not come vnto the, they shuld
haue had no synne in them, but
nowe their synne doth remayne.
Whiche woordes are verely be-
rified in those false christians,
which not onely in faith do erre,
but also moste obstinately seme to
defende the same. In whome er-
rour is turned to heresye, and of
weake and fraile me are become
obstinate heretikes. It is by na-
ture geuen to menne in somme
thynges to erre, but to persiste
therein, it is againste nature.
For (sayth Tully) we be al drawne
and ledde to aspire vnto know-
ledge, wherein to passe other we
thinke it a goodly matter: but to

flyde.

flyde, to erre, to be ignorant, to
 be deceiued, wee counte it euil &
 dishonest. Therfore sayth he, one
 thyng is to bee auoyded therein,
 which is, that we take not thyn-
 ges wee knowe not, as though we
 knewe them, and rashely
 assent to them. Wherfore delibe-
 ration and aduise ment is to bee
 required in suche causes. Nowe
 then, it is the office and duetie of
 mā to apply his will to the grace
 of God, by whō truth is reueled
 in tyme, whereunto he ought to
 consent: but to resist, his synne
 doth remaine, which is the sinne
 of Infidelitie, a synne doubtles
 whiche most displeaseth God, as
 appeareth by his plagues execu-
 ted by his wraath vpon all sortes
 of infideles. But nowe to drawe
 neare vnto the purpose, whiche
 A.iii. cheifly

Infidelitie.

The displayng

chiefly is to displaye the factious
opinions of suche, which not only
do erre but also cōtinue in errour,
and seke with tothe and nayle to
defendethe same. For whose infir-
delittie God at this daye doeth so
foure plague the worlde, chiefly
this realme, whiche for vertue &
good living sake hath bene wor-
thely nominated *Decus mundi*, y^e floure
of the worlde.

Nowe forasmuche as I knowe
that they which cōmonly do erre,
beyng reprovved therfore, wyl
immediatly make as though
they were ignorant what heresie
is, & sometyme wyl demaunde
what heresye is, or who is an he-
retike: To whome if answere be
made accordyng to the diffinition
of lerned men: It is any false or
wronng opinion, whiche any man
choleth

The defini-
tion of he-
resie.

choleth to him selfe to defende a-
gainst the catholike sayth of the
vniuersall church. Truth in dede
say they. But what meaneth the
catholike church? Then answere
is made. It is that congrega-
tion whiche wholly dothe agre in
one vnitie of sayth and ministra-
cion of sacramentes. Whiche an-
swer when they likewise affirme.
Then procede they to know whe-
ther it be knowne or vnknewen,
and so furth. Doubtlesse, the ca-
tholike church is so knowne to
worlde, that neither heretike nor
other miscreant can pleate igno-
raunce, to learne that truth whi-
che leadeth to saluation. For the
Churche is like vnto a castle sta-
ding vpon an hyll, whiche cannot
be hyd: Whiche hyll is cut out of
the harde rocke, and exalted so

The catho-
like church
& what it is

Dothe to
knowe the
catholike
churche.

Matth. v.

A.iii.

high

The displaīng

Daniel. ii.
Psal. xvi.

L. i. m. iii.

L. i. s. de veri-
tate fidei.

high, that is, replenished & perth
as the prophete Daniel sayth. It
is resembled also by the psalmist to
a tabernacle placed in the sonne:
so shynning throughtout the world
that it can by no cloude or tēpest
be obscured. It is also as Paule
sayth, the foundation and pyller
of truth, and can not be deceyued
thoughe her aduersaries allege
the contrary. Full well doth the
late moste famous mā Ledouricus
Vives say: I doo and wpll stande
(sayth he) to the true iudgement
of the churche, although I sawe
to the contrary a moste manifest
reason. I may be deceyued as I
am diuers times: but the church
in those thynges whiche tende to
religion can not bee deceyued.
Therfore the churche beyng soo
manifestly knowen, as it cannot
be

be hidden, so replenished and garnished with truth, as it is the very foundation and pillar of truth. with what face or countenaunce can the aduersaries thereof stande in contention therewith? Unless they be infected wth Circes cuppes, *Homeri odysse* or els by her enchantmētes transformed into the shape of swyne. *libro decimo.* But now the these swine the aduersaries will objecte, sayng: *Sy^r* The here those which you name heretikes, *takes obiections.* we will proue to bee the true congregaciō. And this is their profe. We allege, preache, utter, or talke of nothing but scripture, whiche can not deceiue vs, whereby we are the true churche, and not you which cal your selves catholikes. Whiche reason semeth to them so infallible that it cannot be auoyded. But sozasmuch as the know ledge

The displaying

ledge of all truth, & ouerthrowe
of heresie, Dependeth vpon the
thauthozitie of the church, both
for the knowledg of the scrip-
tures, and also for the exposition
of the sam. 2, I purpose breifly to
say somewhat therein. The head
of the churche is Christ, who by
the Apostles was preached to all
nations, of who also his doctrine
was receiued, at least of so many
as were conuerted to the fayth.
The conuerters of whom were
the Apostles, which in the begin-
nyng were the mysticall bodye of
Christ their head, who then be-
yng the Churche, exalted their
boyres in suche sorte, as it pene-
trated the whole yearth, & their
wozdes extended to the endes of
the worlde. The succession of
whiche Apostles, haue continued
from

The an-
swere of the
catholikes.

Psal. cxlii.

from tyme to tyme, in vnitie of
the same sayth: Whiche sayth is
left vnto the Churche as perma-
nent for euer, therby to strengthen
the weake, and to confounde the
proude, to establishe the electe, &
to ouerthrowe all misbeleuers &
sectes hereticall: whiche sectes
not onely abuse the open places
of that liuely worde, but also do
falsly expounde the darke & mi-
stical places therof, as S. Peter II. Peter III
wytnesseth of S. Pauls Epistles.
But if these good felowes wyll
nedes be of Chrystes churche, as
arrogantly thei presume by their
owne confession: They must haue
one vnitie of doctrine as þe chur-
che hath, whiche surely thei haue
not. The punishmentes are
not so diuers in hell (as Vergill *Aeneido. 6.*
Describeth,) as are the sondry opi-
nions

The displaying

Virg. Aenid. 3. nions of these Protestantes." The
serpent Hydra with whome Hercules
fought, hadde not so many
heades, as eche of these serpentes
had deuised opinions: Nor yet
Ixion begat so many Cetauros, as
these monsters deuised heresies:
insomuche that vpon one poynt,
whiche is the chiefest comfort left
here vpon earth to fede our soules
vpon, there are *Myriades opinionum*, in-
numerable opinions, and one so
contrary to another, that they a-
gre like germaines lippes. The
monstruositie of which opinions
are such, that to remembre them
it yeldeth a marueilous terroz to
the hearte of any good christian,
that in heart he myght haue wy-
shed the like that Caius Pontius
the Samnite did with against that
wicked vice of bzybery in Rome.
Would

*Lucianus in
detract. dialog.*

*Cicero officio-
rum, lib. 2.*

es? The
me Here
so many
erpentes
Noz yet
auros, as
herestes:
e poynt,
fozt left
t soules
nionum, in
d one so
t they a
s. The
opinions
ze them
ter202 to
hristian,
ane wy
Pontius
inst that
Rome.
Would

Would God (if he) fortune had
reserued me to those dayes, and
hadde been bozne then, when the
Romaines beganne ones to take
bypbes, I would not haue suffe-
red them any longer to rule.

If in the beginning of Luthers
doctrine some woorthy souldiour
of Christ & his church had gone
about to haue stayed the same,
the worlde at this day had neuer
felte the calamitie therof. But as
that wycked monstre monstreu-
ously began, so God in the selfe
same time to proue him a mostre
and the like of his heere to be al-
together monstuous, he shewed
an euident example.

There was in the countre of **This mon-**
Saxonye a woman, whiche out of **ster was a**
her body brought furth a mostre **lust token**
hauing .iiii. fete like vnto an ore, **manifested**
by God. to
his

The displaying

gene me ad- his mouth, nose, eyes, & eares the
uertisement ped like a calfe, a lombe of flesh
to take hede vpon his heade like a Pzeist
of such false croune, & behynd vpon his backe
prophetes, the forme of a Monkes coule, as
whiche vn- one James Rueffe a Chirurgeon
der the gods of Tigurine in a booke entitled
ly habites De conceptu et generatione hominis, ex-
of religious pressing there the verre fygure it
men, should selfe, moze at large declareth.
seke the sub Which mostruous byrth doubt-
uersion of les portended, that as in it selfe
his churche. it was of fourme diuers, so lyke-
wyle the same Luther should be
the father of many byrthes that
should bee ingendred in his vn-
happy posteritie.

*Lib. 13. hystor.
sui temporis.*

Paulus Iouius lykewyle descri-
beth the maligne inclinations of
the heauens at suche tyme as Lu-
thers heresie beganne to kyndle,
that the whole worlde, aswell
Hethen

Hethen as Chriſten beganne to
 put vpon them newe factions of
 religion. But what do I ſtande
 vpon theſe ſectes, ſythe they are
 manifeſt to the blynde & knowne
 to the deaſt: Yet becauſe moſt ru-
 ſofitie of byzthes ſeme wonder-
 full to the worlde, I wyll open
 the ſeuerall fygures and ſhapes
 of ſome. I wyll not reherſe the
 horryble ſectes in the primate
 Churche engendred by Luthers
 graundfather Simon Magus, Che-
 rinthus, Ebion, Baſilides, Arrius,
 with a thouſand moe, but I will
 touche a fewe in our time: for the
 whole I canot, and if I could, I
 would not, & if I would I may
 not, for protracting of tyme and
 hyndering of my purpoſe.

Luther a Freer in Wyttenberge vnder the Dominion of Fre,
 of ſundrye
 Deriſe

The displaing

sectes denied by dyvers hereticks,

Derike duke of Saxonye, had a opinion, that in the sacrament the Altar was the naturall body of Chyriste really with the substance of bread.

Carolstadius another religious Heretike, seyng Luther to preuaile so with his newe forged opinion, & perceiuyng the estimation therof embzased of all men began too fall out with Luther, sayng: that when Chyrist sayd *Hoc est corpus meum*, He ment then of his visibible body, and not of his body in the sacrament, of which opinion were many fauozers.

Zwynglius of a toun called Sirich in Swytherland, was contented with noone of the other twayne, but inuented vpon the aforelayde wordes a newe interpretation: whiche was, that they were

ye, had an
crament of
turail body
th the sub
r religious
her to pre
e forged o
the estimay
of all men,
th Luther,
Christ sayd
tent then o
not of his
t, of which
uozers.
une called
D, was con
the other
upon the
ewe inter
t, that they
were

were not to be vnderstāded lytel
tally, but by a figure: as, This
is my body, is as muche to saye,
as this signifieth my body. Of
this matter he wroote dyuerse
gloziouse epistles to certen of his
frēdes, gloziously reioysing that
he had founde the long vnknewe
truthe of so hyghe a misterie.

Oecolampadius thē a religious
man of saint Brigittes ordze,
in the prouince of Bauarie, who
with one Hutrē a Gospelknight,
ran away with a nonne of that
place to Basill, and there freshly
vttered the wares of Zvvynghis
marre, and proued a loly fellow.

Then begā the Anabaptistes,
the Thaborites, the Hussites, &
suche other rutterhyns, that in
Germanye muche vquietnes
reigned betwene the laetie and

B. i.

clergie,

The displaying

clergie, and yet daily doth reigne
(God knoweth) throughtout the
countrey, that by repozte of them
that come from thence you shall
haue the Lutherane, the Zwyn-
glian, the Anabaptiste, the Jewe
yea & the Papiste (as they terme
it) dwell together in one towne:
whose chiefe captaines are Cal-
uine, Peter Martyr, Bullingere
Musculus, and suche lyke.

Hoper in his booke of thoffice
of Chryste, and Cranmere in his
treatise of the Sacrament of the
alter, our late cōtremen, say that
as well themselves as the Ger-
maynes, erred greatly in takyng
Luthers parte.

Another secte there is whiche
denye all the forsayd opinions, &
affirme that when Chryste sayde,
this is my body: He ment onely
that

reigne
out the
of them
ou shall
Zwyn.
he Jewe
y terme
e towne:
re Cal-
allingere
ke.
thoffice
re in his
nt of the
say that
the Ger-
n takyng
s whiche
unions,
ste sayde
nt onelye
that

that the bread was his bodye.
That is to saye, by creation I
made it, and so it is my bodye.

Also about .xx. yeres past, there was a priest whiche consecrated the bloodde of Christe at Masse of ale & not with wyne, as christe ordeyned it, affirmyng that he myght lausfully do so, and stode inuche in the defence thereof, but abjuring his folly, he bare a sagot at Daules crosse.

As this
good mint-
ner loued
good ale, so
he had. iij.
ale knights
to stande in
defence of
his opint-
on, called
Good ale,
Newe ale &
Raddale.

Again there was a Tyler dwel-
lyng in S. Sepulchres paryshe
in Londo, that helde opinio how
Christ was only incarnate & suf-
fred death for all those that died
befoze his incarnation, & not for
them whiche died synce, whiche
opinion he lykewyse abjuring,
bare a sagot.

There were mozeouer in this

The displaying

realme certayne Anabaptistes,
whiche among other heresies de-
nied the baptisme of Infantes:
saying, that as many as wer bap-
tised beyng chldzen, ought to be
rebaptised, when they come too
age, whereof some were burnt in
Smythfielde.

There was a priest called Ash-
ton, that denied the holy ghoste
to be God, who had he not recan-
ted, had bene burnt also.

Furthermoze, there was one
Putfoe a Canner, which denied
one of the articles of the Crede,
whiche was that Christe descen-
ded not into hel, saying, he could
not rede it in the worde wzitten
& therfoze not worthy to be cre-
dited. But abiuring thesame opi-
nion he caried a fagot.

A Bycklaer taking vpon him
the

the office of preachyng, affirmed
he myght laufully do it, though
he were not called therevnto by
the church. For *spiritus ubi vult spirat.*

Joane of kent a great prater
of diuinite, & brocher of our late
doctrine, helde an opinton that
Christe toke no flethe of the blef-
sed virgin Mary, and was woꝝ-
thely burned in Smythfielde.

A ducheman also that denyed
Christe to be God, & equall with
his father, & that he was not of
the substance of his father, was
lykewyse consumed in Smyth-
fielde.

Also about .xii. monethes past
befoze the reuerēde father the bi-
shop of Londō, there were arrap-
ned in the confistorie at paules
foz their opiniōs against the Sa-
crament of the altar. iiii. Suffer

B.iii.

men,

The displaying

men, the one of the was a duche
man & dwelled besydes Lewes,
who being demaunded amonge
others, what baptisme was, the
one answered, it was a Sacra-
ment, then he was demaunded
whether a man myght be a chri-
stian without it: yea doubtles qd
he. For it is but an externe signe
and woorketh litle grace. For said
he; lyke as a man doeth washe
his handes in a basen of water,
signifying that the handes are
cleane, so the chylde is washed
at baptisme to accomplyshe the
exterior figure. Then was obsec-
ted vnto him the saying of christ:
vntles a mā be bozne agayn with
water & the holy ghoſte he could
not be ſaued. To the sayth he, the
water profiteth nothyng, it is
the holy ghoſte that woorketh.
who

John. iii.

Who with the rest moſte woꝝ
they were condemned and bur-
ned in Suffer.

Finally there be many other
opinions, not woꝝthy the reher-
ſall, deuſed by the proteſtantes,
and foꝝ the mayntenance therof,
how many do we ſe foꝝ lacke of
grace, woꝝfully without anye
feare of God oꝝ man, precipitate
themſelves into the tempoꝝall
ſpyer, without any reſpecte oꝝ due
conſideracion of the life to come.
And God wote ſome of them de-
maunded queſtions of their be-
liefe, they cannot tel what to ſay.
Suche is the iniquitie of oure
tyme. It is befoꝝe declared, the
ſondꝝy opinions of many, who al-
together boaſte themſelues to
be of the true Church. Whoſe
opinions partely I haue noted,

B. iiii. to let

The displaying

to set before mennes eyes the execrable factions of their malignant church, to shew them they may consider, that the catholique church is of one faith, of one spirit, & of one iudgement, not lacerated, deuided or torne but whole and intier. From the whiche who focuz departeth, procureth vnto himselfe dampnation. For without the church is no saluacion. Nowe touching the vnitie and concord of the church, it continueth in the very same state, as it dyd in the primate church, as we rede howe the Apostles were all of one consent and one mynde. Which vnitie as they the did imbrace, placing the same as a sure tokē or badge to know þ church, so loke what church, let it haue neuer so glorious titles, being without

Unittie the
badge or co-
signifiance of

the ere
malig
ent they
tholique
one spi
not lace
at whole
che who
eth vnto
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luacion
tie and
t conty
ate, as it
rche, as
es were
mynde.
Did int
a sure
church,
it haue
beyng
without

without that, it is euident that it ~~Christe~~
is no churche: but rather a Denne churche,
of theues. Christ leuing þ world
and ascēding vp to his father, be
sides his seuerall admoniciōs to
his Apostles, during the tyme of *Marc. ix.*
his cōuersacion vpon earth pzea *Lu. x. xxiij.*
ched peace, saying: haue peace a *John. 14. 27.*
mong you, &c. Paule in all his e
pistles perswaderth vnitie. Which
may perswade any good harte to
acknowledge the catholike church
to be that churche, where all men
may learne the truthe of the gos
pel, religiō, sayth, Sacramētes,
& al other kindes of rites oz cere
monies. Whiche churche cōtemp
neth all sortes of Heretikes and
other miscreantes, and standeth
vnmouable, notwithstanding
theyr wycked Dartes fethered
with mischiese dayly thzowen a
gainst

1. Cor. xii

gainst her. But it behoueth saith
S. Paule that there shuld be here
lies amōges you, to trye & make
manifest those that be constante

i. Tim. vii.

Therfore no maruayll thoughte
now thei beare such swinge. For
in the latter daies (saith he) there
shalbe perilous tymes, wherein
some shal departe from the faith,
and shal geue hede to spirites of
error, and deuelyshe doctrine of
them which speake false throught
hypocrisie, haupnge their consci-
ences marked with an hore yron,
forbidding menne to marry, and
commaunding to absteine from
meates whiche God hath creav-
ed to bee receiued with thanks
geuyng. &c. But the Protestan-
tes tournynge thys place from
themselves, they woulde proue
the Papisticall Church (for
so

reth said
d be here
e & make
instante
thoughte
nge. For
he) there
wherein
he saith,
irites of
trine of
through
consec
be prou
ry, and
me from
he crea
hanks
testan-
ce from
e prou
e (for
so

so thei terme it) to be those here
likes whiche sainte Paule here
gpneth warning of. Doe not the
papistes (saye they) euen as saint
Paule saith, forbid matrimony
which, he saith is holy in al men.
And yet they prohibite priestes,
nūmes, & other religious to mar-
ry, prouing themselves thereby, to
be those of whom Paule did pro-
phceye. And doe they not lyke-
wyle forbid meates to be eaten,
whiche God hath created too be
receyued with thākelgeuyng: &c.
In this sorte these credible gen-
telmen handled this place, to dis-
credite the catholyke church, and
to allure all men with thei plea-
sante outcries to cast of libertie,
to offende God, to offēde the ma-
gistrates, to bzeake all lawes, to
vadoe commen welthes, to make
Dearth

The words
of the prote-
stantes.

In all
things the
protestantes
seke meanes
to discredit
the church.

Only.

Libertie a
pleasur bar
monp to the
that are co-
tected to em
brace it, as
the protes-
tantes are.

dearthe and scarcitie, finallye to
doe what they lyst: But what
ment they hereby: Euen to han-
dle the matter as the Sirenes dyd
whereof Homere speaketh: who-
se voyces were so pleasant, that
with their songes they allured
all passengers, whiche sayled by
the seas where they haunted, to
approche vnto them, and beyng
within their thraldome, their cu-
stome was to drowne both them
and their shippes. Euen so oure
late pleasant Sirenes, in all pul-
petes vsed such pleasant songes,
and allurementes, entebding ther-
by not onely to husell the bodye
with al kyndes of bellychere, but
also to make them to forget both
God and man, & so procure Hell
mouth to open, & swallow vp both
bodye and soule. Nowe I would
gladly

gladly learne of them whether
the heretikes of whome s. Paule
prophecied, did vtterly forbide
marriage to all men & women or
not. If they answered yea, as they
cannot chose, then they cannot
proue that the catholyke churche
forbideth marriage to al mē. For
who is it, priest, religious man or
woman, but that once in their life
tyme they were at libertie either
to marrie or lyue chaste. So that
the choice of either state is free to
doe as the grace of G O D shall
wozke in them: Nowe agayne if
they affirme the papistes to for-
bid marriage to some, as to prie-
tes, nonnes, and other votaries
therin shewing themselves to be
those wherof sainte Paule affir-
meth: truthe it is, the Churche
forbideth all such to marrie, not

This place
of s. Paule
was wont
to be rene-
wed vpo the
walles of
churches to
begge the
simple. But
when thou
readest this
place, wepe
it wel in thi
minde & the
goue lence.

Marriage is
not discom-
mendid of
church, but
it is magni-
fied for one
of the. vii.
Iewels
therof.

Discom-

The displaying

Discommending matrimonie too
suche as maye lawfullye take it.
But, sozasmuche as they haue
bounde themselves by bowe and
promesse to the contrarie, ther-
foze because they mighte not in-
curre into the lapse of dāpnation,
as Paule reporteth, it is the cha-
ritie of the churche to forbid the
marrye, as S. Paules rule pre-
scribeth, who knew howe strait-
ly the scripture chargeth suche as
haue made bowes to kepe them.
And for that cause, he saith: the
wydowe hath dampnation if she
marrye after she is receiued into
the Church to bee founde of the
goodes therof: bycause she vnlo-
seth chastite, and therfoze he cal-
leth it her fyrst saith, in respecte
of the seconde made too man by
marriage. Wherby it is playne
that

1. Tim. v.
Nu. 6. 9. 30.
Eccle. v.
John. ii.

monie too
take it.
they haue
owe and
, ther-
not in-
onation.
the cha-
bid the
le pre-
strait,
uch as
them.
th: the
if the
into
of the
bulo,
e cal-
pecte
n by
ayne
that

that S. Paule cannot meane by
his prophete, that the church is
hereticall in forbidding the pro-
fessed, and bowed to marrye, as
they teache. For then they muste
nedes proue Paule to bee an he-
retike. I cancred stomakes, fel-
tered througheoute with malice.
But wpll you see they? chystese
Paule saith receiue no widowes
into the church vnder. lx. yeare
olde. &c. and after he sayeth, the
yonger widowes refuse &c. Here
saye they, takynge anye into the
church vnder. lx. yere old Paules
precepte is broken. Wherby they
that are taken in, are at liberty to
marrye. This is Boinettes doc-
trine in his booke of the Defence
of priestes marriage. But what
manne is he thoughe he be halfe
madde, but he may perceiue their
follye:

Boinettes
doctrin.

The displaying

No doctrine
can be ill if
it serue for
the practise
of the better
protestantes
who rather
then they
would lose
chaste wold
say they could
not chole
but burne.

follye. Herein I will aske whether the olde wydowe hauing the age that S. Paule nameth, if she marrye, doeth incurre the danger of dampnation. Wherevnto if they aunswere yea: then howe chaunceth it, that some of them, notwithstanding their bowes, beyng of that age, yea and aboue to, not fearing dampnation byd marrye. But what shal men iudge of them. If rather iudgement myght conioyne with rashe doctrine, truly a man myght speake rashely. But let God iudge. For wher as saint Paule doeth vehemently exhorte all wydowes to the bowe of chastite, & excepteth no age touching that profession, but onely in respecte of suche as should be found by the goodes of the church: nowe cometh in ruffling

aske whether
haunge
nameth,
curte the
Where-
pea: then
at some of
their bo-
yea and
apnatio
shal men
iudgemēt
the doc-
ht speake
dge. For
eth behe
owes to
excepteth
ofession,
suche as
oodes of
th in ruf-
fying

fling Doyner with his double
marriage two wyues at a clappe,
and maketh S. Paule to correct *1. Cor. vii.*
that whiche fyrst so earnestly he
taught, and will haue wydowes
to bowe chastitie no moze, except
they were at the least xl. yeres of
age. But if a question may be *A question*
asked: I pray you sir, of what age
was Timothe, when S. Paule
exhortet him to lyue chaste?
Was he xl. Was Paule xl. yeres
when he sayd: I wyl haue all me
to be as I am my selfe? Were they
also lx yeres old a pece that saint
Paule spake vnto? Well to con-
fonde Doyner, here a worde of
twayne of Chrysostome vpo that
place. Saint Paule (sayth he) *A place of*
forbyddeth suche wydowes, and *Chrysostom*
driueth them from that purpose,
not because he would that there *to proue*
that pong
wydowes
did bowe.

C. i.

Should

The displaying

should be no wydowes of yonge
yeres, but for that he forbiddeth
any to become aduoutrisses, nor
wyllyng that any should be geue
to idlenes, speaking thynges vn-
seemely, to geue occasion to the
deuyl of tēptation. For suche oc-
cassions taken awaye, he forbiddeth
not that there shoulde bee
yong wydowes. So that it ap-
peareth by that place of s. Paule
that it is the obseruation of the
bowe, of suche yonge wydowes
whiche he required. And where
Boynet vnderstandeth the same
to bee spoken of all wydowes in
generall, he gathereth as wyle a
conclusion, as befoze he made an
exposition: whiche is that all bo-
wes made vnder xl. yeres, is clere-
ly boyde and of none effecte. And
herein as he doth in other places
he

Many thin-
ges falsely
alleged in
Boynettes
booke for the
marriage of
Priests.

he no lesse falsifyeth the scriptu-
res, then in the sayd booke of
Prestes marriages, he falsely
allegeth the generall counsailes,
and auncient fathers of the chur-
che. And where they say the chur-
che (whom they call Papistes)
forbyddeth meates to be eaten,
whiche God hath created to bee
receiued with thankes geuing of
those that beleue, and knowe
the truth: Therfore saye they,
thei must nedes be the heretikes,
aswell in that, as in forbyddyng
Matrimonie. Thus they try-
umphe before the victorie. But
here a lyke question muste be de-
maunded as was before. Whe-
ther they of whom I. Daule pro-
phesieth, do forbydde all kyndes
of meates or no: Which question
they can not chole but graunt.

C. ii.

In

The displaying

The church
forbiddeth
no meates
as the folly
of the pro-
testantes
doth ima-
gine.

Act. iiii.

Sundrye
sectes of he-
retikes that
beressted S.
Pauls pro-
phete, here
cosen ger-
maines to
the protes-
tantes,

In grafiting wherof they proue
themselves lyers. For the catho-
like churche (whiche they call pa-
pistical) doth neither forbide flesh
nor fyre to be eaten at suche ty-
mes as by the same is prescribed.
But for the vnderstanding of this
place of S. Paule, touching cer-
tain which should come & forbide
marriage, & meates to be eaten:
it is to wete, there were in the pri-
matine churche false prophetes,
whiche affirmed, that the olde
lawe was as necessarily to be ob-
serued as the new: as Ebion, Cher-
rinthus, and the Nazares, who fo-
lowyng the vices of the Grekes,
abstained from meates which were
suffocate: of whom S. Paule spea-
keth, sayng: There were some
which beleued that certain mea-
tes naturally were vncleane, such
was

was Tacianus, Eustacheus, & Priscillianus. There were also a sect called Manichæi, who not onely refused fleshe, but also Egges, mylke & chese, and the like. Another sect also called Severiani, vnterly forbade wyne as vnlawfull. Another secte also called Cathari, *Guido de h. e. resibus.* affirmed that to eate fleshe, Egges & Mylke, although it were great necessitie, was a deadly synne. And these and suche like were they of whom Paule speaketh. For the church forbiddeth none of these to be eaten, but at certain tymes, which is both praised in scripture, as well to please God, as also to profite & enriche the comunon welth. To abstaine howe from meates, comonly called fast, is a thing much acceptable to God, and in scripture oftsones perswaded

The displaying

- perswaded. The childe of Is-
rael were commaunded by God, as
Leui. ix. it appeareth in Leuiticus, to ab-
Numb. vi. staine fro meates: is not the man
and woman when they go about
to do sacrifice, commaunded to ab-
Matth. xv. staine fro wyne: Christ himselte
biddeth vs to watche & pray, be-
cause we knowe not the houre.
Roma. vii. But vpo you (sayth Paul) our sa-
uour Christ: & haue no desire to
the fulfilling of the desires of the
Gala. v. flesh. And thei which be of Christ
let them crucifie their owne flesh
by abstinence. The fathers of the
olde lawe in all thinges they met
about, vsed the armour of absti-
nence, especiallye to ouerthrowe
Goddes enemies. The people of
I. Reg. xiii. Israel beyng commaunded of Sa-
muel to fast, overcame their ene-
Micha. iii. mies. Judas Machabeus beyng
aboute

about to fight with Gorgias, as
 sone as he had fasted he obtained
 the victorie. Daniel fastyng thre Daniel. x.
 wekes receiued a vision from the
 Lord. Achab by fasting, wearing III. Reg. xli.
 of sackcloth, & lamentacion ob-
 tained forgeuenes of his synnes.
 Judith by that armour vanquished Holofernes. Judith. x.
 And Hester after thre dayes fast couerted Assu-
 erus furoz into temperaunce. Ma-
 ny other of the good fathers ex-
 ercised that weapon to confound
 their enemies. But our countrey-
 men, suche cheifly as had þe gospel
 moste in their mouthes, so ouer-
 sawe the Gospell, that all these
 good places with innumerable
 mo were quite ouerseen. I praye
 God to put suche grace into their
 myndes, that hereafter they may
 nomore ouersee þe cōfortable plas-

The displaying

ees of scripture wzitten for our
erudition & comfort, but with dili
gence peruse them, & with more
diligence put them in practice.
Doubtles nature is satisfied w
a smale porcion, if man will cap
tivate his owne sensuality, and
brydle his affections. True are y
wozdes of Seneca. Nature is con
tent with a litle, whose cōtentacion
if thou do oppresse with superflui
tie, it will cōuert into thinges noy
some. Folowe not Sardanapalus w
his belly there, noz yet Epicurus,
whoo counted the blessednes of
this life to consist in pleasures of
the body, but rather let vs folow
the exāple of a sort of people cal
led Essai, who liued with suche ab
stinence, that their life was pro
longed into yeres infinite: or els
the good lyues of the godly fa
thers, Antonius, Paulus, & suche
like

Epist. 18.

*Iosephus belli
Iuduci. lib. 2.
cap. 7.*

*Tripertita
historia.*

like, who continually liued in Desert with rotes and other thynne fare. Let vs learne of the Persians how to abstaine: Who when they went about to attempt any enterpryse, besides bread did eate nothing els but Nasturtium, which is an herbe called Cresses, supposing that thereby their spirites were made moze quicke & liuely. It were to be wished that all men intending either to praye vnto god for any tempozal comoditie, or els for any heauenly treasure, or to do any good worke, would folowe the Churches example therein, that is, befoze to begynne with fasting, and to eate Nasturtium, that is to say, to exhilarate their spirites by fast, to performe their intent. Then might they accomplish the Tobysas saying, that

Cicero. Tusculan. quest. lib. 5

Abstinence
of the Persians.

C. b.

prayer

Tobi. iiii.

The displaying

prayer ioyned with fastyng and
almesdedes, is profitable. Thus
abstinence and fastyng is vniuer
sally commended, as well by pro
phane men, as by diuine. There
fore in this thyng the Church
cannot be those heretikes, where
of Paule prophesieth. For it pro
hibiteth not meates vtterly, but
it geneth a certain prescription &
ordre, forseyng mans frailtie,
which were it not brought in ser
uitude by suche meanes, it would
not voluntarily for the most part
indue any godly inclination. For
ordre, as well in thynges natural,
as supernatural, hath ever had
suche preeminence, that thereby
the incomprehensible maiestie of
G O D, as it were by a bryght
leme of a torche or candle, is de
clared to the blinde inhabitantes
of

The church
the in all
thynges he
peth an or
dre.

of the worlde. In framyng of all
 thinges sayth (Cully) in apt and
 conuenient places, orde is to be
 required. So that the churche by
 the administration of the holyc
 ghoste, from tyme to tyme to pre
 uent mannes imbecillitie, hath
 chosen out certaine tymes for or
 dre sake, to putte man in remem
 brance of his duetie towardes
 God: which tymes are of al good
 christians to be duely folowed.

For it is well known as Tertul
 lian sayth, that it is good to take
 meates with thankes geuyng, &
 to eate that whiche God hath co
 manded, but to abstain fro some,
 it is not euil doone, not for that
 they be nought, but for that they
 be not necessarye. And to mode
 rate the vse of them for necessitie
 and tyme sake, it is the propertie
 of

*Officiorum
 Libro. 5.*

*In definitioni
 bus ecclesiast.
 dogmatum.
 Cap. 66.*

The displaying

Gene. ix.

1. Tim. iiii.

Rom. xiii.

Marc. xv.

Gene. xli.

**Pleasant
sermons.**

*Eraf. Apolog.
libro. 2.*

of christians, We knowe what
the scripture speaketh touchyng
the eatyng of all thynges, & that
all meates are to bee eaten with
thankes geuyng. But yet it doth
not so commende the eatyng, to
condempne the forbearyng and
abstinence from thesame. Sure,
it was a pleasant matter to come
to a sermon to here fastyng repro-
ued, affirmyng that all kindes of
meates, might lawfully be take
at all tymes, & to fast from sinne
it was sufficient. And in those
dayes to heare a sermon intrea-
tyng of suche lyke matters, the
same anone was byuted, Oh this
man hath made a goodly peece a
worke, this man is verely a pro-
phete, with the lyke. Bnt what
might be sayd to those ioly work
men? eue the lyke that Papinianus
answered

answered to the Emperour Bassianus. For the Emperour bearing a notable displeasure against his brother, insomuche that he went about to rydde him of his lyfe, & because murder in the citie of Rome was an odible offence, he entreated the sayd Papinianus, a mā of great auctoritie amonges the Romaynes, that he would by some meanes defende his cause of murder. O Bassiane, quod he, murder is soner committed, then the quarrel thereof can be defended. Euen so these champions of heresie, could rather breake their fast with fleshe vpon Godsfryday, then defend the quarell why they ought so to do vpon Maundy thursday. They could better geue a libertie to maintaine vice, then make restraynt to suppress the same

Placarch
in Dila.

The displaying

same. But Aristotle might haue
geuen them the lyke answer for
their liberal talke, as he gaue Ca
lithenes his scoller, for reprouing
of Alexander with this verse of
Homere.

Thy talke my sonne beyng vt
tered so fondly,

VVyll breede thee confusion by
deeth vtterly.

What hath folowed this their
liberall and bayne perswasion,
this realme most pitiously dothe
at this day fele. For those cōmo
dities which for the sustentacion
of all men, sometymes were here
moſte abundant: nowe are moſte
ſkarſe and vnealie to be gotten.
But I pray God that that be the
leaſt plague. It yeldeth almoſte
as great a terroz to remēbre the
calamitie of this realme, growen
by

by thinterfeignement of a cōmon
woman called Heresie, as the re
herſal of the Troianes destructiō
dyd to Aeneas, who was frendly
welcomed to Carthage by Dydo
quene therof, that euery chriſtian
may ſay with Aeneas,

*Aeneida.
Virgiliana*

*Horresco referens, gelidusq; per ima cun-
turrat ossa tremor.*

To reherſe the ſame, uerye feare
doth make me quake.

It thrilleth through my bones,
that my fleſh therwith doth ſhake.
But nowe to returne to faſtyng:
The pteſtātes affirme, that it is
a holſome thing. But what kynd
of faſtyng is it that they meane:
to faſt from ſynne ſay they, and
not frō meates. For that whiche
goeth into the mouthe, deſyleth
not the man, but that which go-
eth out. And the kingdom of hea-
uen

The displaying

Eph. v.

**Remedies
to auoyde
synne.**

uen is not meate & drinke. These
and suche lyke they esteeme to bee
suche bulwozkes against the bo-
dily faste, that no man can ouer-
throwe them. But herein a man
may well perceiue howe lyke the
selues they be, and howe righty
they accord with those, of whom
Paul geueth admonitio, sayng:
Let noo man deceyue you with
bayne perswasions. It would be
demanded where they fynde ex-
pressed in scripture, that God com-
maundeth only fasting fro synne,
and not from meates. And as
herein they can make no answer,
so lykewyle they muste affirme
that the next remedye to auoyde
synne, is to do good woorkes, that
is to say, to fast, to pray, to geue
almesse, to folowe Goddes pre-
ceptes, to loue one another, to
subdue

subdue the appetites, and to cruci-
 fise our carnaltie, and this is to
 fast from synne. In what sorte
 did John the Baptiste fast from
 synne? In geuing himself to be-
 liehere: No Doubtles, his conuer-
 sacion was in abstinence, fasting
 prayer, harde apparayle, lyuyng
 in deserte places, and suche lyke.
 The disciples of John Baptiste
 came to Christ, saying: V Why do
 we and the Pharisees faste, and thou
 and thy disciples faste not? Note
 here that if the woorde faste,
 should be vnderstand as the pro-
 testantes would haue it, whiche
 is onely of abstainyng fro synne:
 the their saying must haue been:
 why do we & the Pharisees ab-
 stayne from synne, and thou and
 thy disciples do not abstayne fro
 synne? Who is so blind that seeth

Math. iii.

Math. ix.

D. i.

not

The displaying

not the blasphemous inconueni-
nience which doth follow of this
worde fast, if it should be taken
for abstayning from sinne onely.
What answer made christ to this?
did he saye that their faste was
a supersticion: his answer was.

Can the bridegromes childre morne
whyle the brydegrom is with the.
But when the brydegrom is taken
from them, then shall they faste.

What more playner wordes can
be spoken of Christe to perswade
abstinence then these are. Yet in
another place Christe in a sermo
whiche he made to his disciples,
declareth the straightnes of his
lawe, in respect of the olde, to ex-
tinguiste the supersticion of the
pharisees, saying: V When ye fast,
be yenot like vnto hypocrites, &c.
By the whiche worde fast, I am
sure

Math. vi.

sure he ment the bodely faste, or
els he woulde not haue described
their maner of fastyng in suche
sorte: Wherein he went about to
correcte the supersticion of the
pharisees, aswell in this correc-
tion of the bodye, as in the other
two principall vertues, prayer &
almes: For their delyght was
principally to be sene of men ypo-
critically. And here is to be noted
that prayer and almes dedes, be
two particuler vertues to be v-
sed of all men, accoꝝding to their
seuerall gistes. Prayer is comon
to al men, to pray when thei will: almes dedes
to them that haue where-
with all, whiche bothe with fa-
styng, bepng bled accoꝝdyng too
Goddess holy worde, & to the cen-
sure of the churche (no doubt) are
moſte profitable and vndoubted

D.ii. meanes

The displaying

meanes to aspire to saluation. Thus touching the foresaid place of saint Paule, concerning those which shuld prohibite marriage, and abstaining from meates, any man may moste clerely iudge, by whome those wordes were spoken. Not by the churche, as the heretikes maliciously minde: but by those befoze remembred. The first part of whiche prophecie is berefied of these miscreantes in our tyme, and the latter parte in the olde heretikes, whiche started by, not longe after the death of Paule. Wherby it may appeare whether part doth perswade the eschewing of synne: The churche catholike, or the churche malignant. The one exhorteth al men to beare Chyestes crosse, in hard life, trouble, and affliction: the other

The catho-
like church
perswadeth
austerite of
lyfe,

ther perswadeth to imbrace liber-
tie, bellichere, and all pleasure.
The one giueth rules & orders,
to frame mannes frayle nature:
The other gyueth rules to aduā-
ce mannes nature. The one sub-
iugateth thaffections: the other
briidleth the appetites. The
one telleth, as it were with the
foresynger, the waie to saluaciō:
The other discloseth with the
whole hande, the hie way to dāp-
nacion. The one gyueth rudis-
mentes to withstande the devils
suggestions: The other frameth
rules to followe his collusions.
Therfore let euery man giue di-
ligent hede, how he folowe rashe
doctrine, lest repentaunce folow.
Better it is to serue **GOD** then
Mammon, to followe the holosome
counsell of our spiritual mother,
D. III. then

The displainge

then the wicked perswasio of our
worldly mother, the parent of
synne, & the nourice of iniquite.
And lyke as the heretikes afore-
sayde in the primatiue church,
did both denye marriage and fa-
styng from meates, as thinges
uncleane: So do the protestantes
and heretikes of our tyme in fal-
ling fro the faith, abuse the both.
So þat all mē may (if they weyge
the matter with indifferent iud-
gement) see who be the false pro-
phetes, and wolues in shepes ap-
parell, whereof Christe geueth
premonicion to beware of.

Math. vii.

The she-
pish appa-
rell of the
protestantes

Chapparaile whiche our pro-
testantes do weare, is the cloake
of holy scripture, lined with lyes
& false interpretacion of the same
euer crying: The worde of the
Lorde, Goddes booke, and such
other

other hapne outcrepes, nothing
degenerating from the heretikes
of auncient tyme: for they bled
not onely the garmentes of holy
scriptures, but also the cloake of
dissimulation, pretending to the
worlde holynes of lyfe, whereby
many were deceyued. The here-
tikes in our daies esteeme the fast
in suche sorte, as they can doe
none other, but eate faste, drynke
fast, prayse fast, and lie fast: A sol-
lemne fast surely, and mete for
suche fasters. And here they de-
maunde, where do the Papistes
saye they, fynde the faste of the
superstitious Lent, or any other
day, prescribed in the scriptures.
Christ fasted .xl. daies, being pre-
served by his godhed, but can we
do so being his weak members?
Thus they triumph in wonder-
full

The displaying

*The prote-
stantes con-
sciencies.*

full manner, dissuading the bo-
luptuous carcas, from all payne-
ful exercise. All thinges ordeyned
to any godly entet, were by these
Momi derided. A pitifull case &
a godly warnyng to teache men
to beware of suche belly goddes,
voide of vertue, and barren of al
good woorkes. But if the consci-
ces of these false Apostataes, wer
not marked with an hotte yron,
kyndled in the deuels fiery fur-
nelle of horrible heresse, blowen
with the bellowes of boastyng,
pyde, and bragging knowledge,
refusyng thauñcient expositiōs
of the fathers: If their conscien-
ces were not thus marked with
that yron, which obstinarie hath
so sore pressed, that the print wyl
not out, they could not chose, but
recognise their abhominable er-
rors.

1028.

But yet to remone one stum-
 blyng stoeke, whiche the grande
 captaines of this hoste, atmed a-
 gainst the church haue, touchyng
 this point of fasting, whiche is a
 place of Esaie the prophet, wher
 he sheweth how the people cried
 vpon God, saying. VWherefore
 fast we, & thou seest it not, we put
 our liues in straightnes, and thou re-
 gardest it not? Beholde when you
 faste, your luste remayneth still, for
 you do no les violence to your deb-
 ters. Loe you fast to strife & debate
 and smyte with the fist of wicked-
 nes. Now ye shal not fast thus that
 you make your voice to be herde as
 boue. Thinke you this fast pleaseth
 me, that a man should chastice him
 selfe for a daie, to wrethe his hedde
 about like a hooke, or to lye vpon

A stūbling
 stoeke very
 muche vled
 in y^e mouth
 of Gospel-
 lers.

Esaie, 48.

D. v.

the

The displaying

the earth in an heauen cloth? Shall
that be called fasting or a daye that
pleaseth our lorde? Doeth not this
fasting rather please me, that thou
lose him oute of bondage that is in
thy daunger, that thou breake the
othe of wicked bargaines, that thou
let the oppressed go free, and take
from them all maner of burthens,
to deale thy bread to the hungrye, to
bringe the poore wandringe home
into thy house, when thou seest the
naked to couer him, and hide not
thy face from thy neighbour, and
despise not thine owne flesh he: Then
shall thy lyghte breake forth in the
morning. &c.

This place of *Esay* they mar-
uelously reioyce in, vsing it as a
sure shelde to defende their doc-
trine. But herein they playe their
old partes, in alleging one truth
to

to confounde another. This is
the truest fast, ergo the other fast
is not profitable: the argumente
is as like, as one beyng deman-
ded whiche is the waye to Lon-
don, be answered, a poke full of
plommes. The prophete Esaye
alleged this as the mooste cer-
ten and truest faste. And Christe
comendeth the other as a meane
to attaine vnto the same: whiche
faste if a man do neglecte, the o-
ther is not profitable, as is afore
said. And thus this blocke with
the due consideracion of a good
christian, maye be sone remoued.
But as this too sone is an occa-
sion of stumbling, so was Christ
in dyuers his sayinges too the
sturdie Jewes, that wold not be-
leue in him. And as christ in dede
ministred no occasion to them, no
more

The prote-
stans with
one truth
do seme to
confounde
another.

The displaying

more doth þe prophet Esay to the
stumpers of our tyme, whiche
stumble at vice, and leape ouer al
good workes. Therfore it is too
be wished that men woulde take
hede of them, and beware howe
to taste of their pernicious doc-
trine, as is said in the beginning,
whiche is the onely cause of oure
miseric: for our sayeth is so exte-
nuated by their euill doctrine,
rooted so in the heades of many,
that GOD hath iuste cause too
plage vs al in general. For with-
out faith it is impossible to please
God. Then where infidelitee is,
God is not pleased. But hereto
the protestantes will replie and
saye, they be no infideles, but doe
beleue in the same euerlastynge
Trinitee, wherein we beleue, as
it doth appere in diuers their li-
bels,

Heb. xi.

bels, wherein they extoll sayeth.
 Whiche is true: but in their defini-
 tion of sayeth they made suche
 a mingle mangle of the .iii. theolo-
 gicall vertues: faicth, Hope, and
 Charitee, that onely sayeth lyke
 a cōqueroz had discharged hope,
 and charitee, out of office. In the
 whiche their doctrine of onelye
 sayeth, they fared muche lyke to
 an Oratoz whiche was brought
 in befoze an Emperour, to make
 an oration. Whiche Oratoz when
 he was placed befoze the Empe-
 rour, begynning his Oration,
 he so much liked himselfe for his
 eloquence, that he had forgotten
 where he was: yet as he thought,
 he shuld haue bene greatly pray-
 sed. His frende asked The mpe-
 rour howe he liked him. Forsoth
 (quod he) as I doe my Cooke at
 home.

Elpof in
 his booke
 called the
 Gouvernor.

A prette ex-
 ample.

The displaying

home. For when he came to the
first, he coulde make me a good
messe of potage, but he hath
sought so manye newe fangled
waies, that he cannot now make
me a good sauorie messe. Euen so
our curious doctozs were so fine
in setting forth of sayeth, that
they had forgotten their olde cas-
tholike sayeth, by them professed
at baptisme: and in the ende they
had forgotte themselves to much
lyke the vain glorious orator in
his oration, & the Coke ruffian in
makinge his potage: the one vn-
sensible, & the other vsauerie.
This faith onely hath wrought
so hotlye, that rather then they
would forsake their drossie diu-
nitie, whiche they haue gathered
by their curiositie, they thought
with sagotes to ende their lyues
miserably.

miserably. And in this kynde of death they so arrogantly reioyce, that they be so bolde to compare themselves with the Martyrs of christes church. But forasmuche as this is a cause whiche of some men is thought marvellous: that men should die in the quarel of religion, and therefore the quarell good. It shall be worth the traueill to say somewhat therein: rather for the ignozance of the buskilful, then for the matter itself.

As in the bodge of a common welth politike, if anye malefactor, these, or murderer, be founde guiltie in the cryme or offence wher in he is accused, forthwith the lawe doth prosecute by the verdict of the. xii. men, and sentence of death is pronounced for his desert, as a man not worthe to

A discourse touching the burning of hereticks and of the sonde images of many other things the same.

lyue

The displaying

tyue being an enemye to & weale
publike: Euen so in the church of
Christe, whiche is the spiritual
kingdome, suche malefactors,
and miscreantes as do transgresse
the faith, & other holsome consti-
tutions enacted, first by the pro-
vidence of the holye Ghoste, and
afterwarde diligently put in exe-
cution by the holy Patriarches,
Bysshops, and other gouernours
of the same, are iustly by the cen-
sure of the same comitted to the
politike magistrates to be puni-
shed, either by death, or els by
some other meanes lawfull for
the same, as enemies to God, ha-
tets of his true religion, and co-
rumpners of all good ordres.

The Heathen
coude not
abide the te-
spisers of
their reli-
gion.

The Heathen being molested in
their superstitions, a vaine vene-
ration of their fained goddes, yet
bare

bare suche reuerence to their religion, that in no wyse thei could abide the despisers therof. The Atheniens, for that Alcibiades, a Goute capteine in their warres, was supposed to haue neglected the sacrifices of Ceres, was in his absence by death cōdempned. The iust Socrates, lyke wyse was condēpned for the like, insomuch that Xenophon, wryting of him, maruelled muche therof, considering he bare himselfe so vpright. If the Heathen had suche a regard to their sayned religions, what woulde they haue doone, if they had knowen the true and liuing god, our creatoz? And what oughte we christians to doe touching the contemners of our true religion? Chyiste himselfe commaundeth, that if any man dorch

Iustinus libro quinto.

De factis & dictis Socratis

E. i.

not

The displaying

not geue attendance to the church
ches admonition, he willet him
to be taken for an Heathen and
publicane. Therfore if that man
be worthy to be taken for a Pu-
blicane, or Heathen persone, which
wyl not here the church: Then
the heretike whiche not onely is
incorrigible, but also a contemp-
tuous persone against God and
his church, is worthy the name
of an Heathen man, according to
Christes owne sentence: and not
worthy to lyue, or be conuersant
amonges christians. If not wor-
thy too lyue, then he is worthy
death.

In the olde lawe we reade in
Deuteronomie this sentence.

Deu. xxi.

That man which is proude, and
will not obey the priestes coman-
dement, which that tyme doth mi-
nister

churche
him
and
man
Du
which
Then
ly is
emp-
and
name
ng to
not
fant
woz
thye
e in
ce.
and
nan
y mi
ster

differ to thy lord thy God, & the
iudgement of the iudge, let hym
die: wherein thou shalt take away
an euell out of Israell. Also in
another place it is wyrtten. The
prophete whiche beyng inflate
with arrogance, wyll speake
those thinges in my name, which
I haue not commaunded him, let
him be put to death. Forasmuche
then as al proude me cōtemning
the churches authoritie, and the
priest, are by the manifest scrip-
tures worthy to be slayne: then it
is not contrary to Gods woorde
(as the brethren affirme) to pu-
nishe anye man for his opinions.
S. Paule admonisheth vs, yea &
entreateth vs too take heede of
thē which sowe sedicion amōges
the people, & to eschewe their cō-
panie: for such as they be, do not
C.ii. serue

Den. xviii.

II. Thes. iii.
Roma, xvi.

The displaying

**The manner
of our here-
tikes.**

**Gala. iiii.
ii. Cor. x.
Gala. v.**

serue their lord Christ, but their
owne belly, seducing the mindes
of the innocent with sweete talke
and faire perswasions. Suche are
our martyrs in these dayes, who
in their lyfe tyme go aboute no-
thinge els but to sowe sedition,
either conspiracie againste their
prince, and magistrates, or els to
peruerter the innocent with their
baine perswasions & folishe talke.
I would to God, saith Paule,
that they which trouble you were
cutte of from the congregacion.
The whiche wordes of s. Paule
seemeth to bee an infallible rule
touching the punishment of here-
tikes. But our men not regar-
ding the discommodities whiche
myght ensue by meanes of their
false perswasions: crye out with
one voyce, saying.

VVhat

What crueltie is this, to put to death the brethren in christe where do we reade in scriptures that christ or his Apostles sought the death of any man? Therefore (saie they) it is mere tyrannie thus to persecute the little flocke, the chosen and elect vessels of God, crying by the waie as they passe to deaah: Be cōstant dere brethren, be constante in the faith, sticke to it, it is not this temporall paine which you ought to regarde, your brekefast is sharpe, your supper shall be merye. Therefore the lorde strengthen you.

With these & suche like bayne woordes, they byrnye the poore men in suche foles paradise, that thei with suche vaine arrogante, and small Charitee, sticke not to aduenture themselves into the fiery flambe. O ye foliſhe and

C.iii.

blynde

The sonde woordes of the simple & rude people exclaimes to the heretikes passing to drath.

The displaying

blynde Galathiens, who hath so
bewytched you too thynke, that
that man whiche sticketh to hye
opinion to death, and sealeth the
same with his bloude, as you
terme it, therfore his opinion is
good? But to answer your fode
objection touching Christe & his
Apostles, whether they soughte
the death of anye man or not: ye
shal be answered by s. Augustine
For the Donatistes, in his tyme
iustlye condemned for their he-
resies, alleged the very lyke ob-
jection, whom he answered thus.
What Emperour the did beleue
in Christe? The cause why the
Apostles required not the death
of heretikes, was for that the
sword of Heathen Dynceys dyd
not serue the Gospel. But assone
as Constantine the fyrst christian
Emper

Augustinus
super Ioannem

Emperour was baptized, the catholykes then cried out agaynste heretikes. For if Emperours do punishe theft, murder, rape, adulterie, and perurie, why shuld they not as well punishe heresie and sacrilege: Thus saint Augustine allegeth the cause, whye heresye was not punyshe in the prime true church. For if the Princes then had yelded to the Gospell, & not followed their superstitious Idolatrye, doubtles the quarell of Goddes enemies had been reuenged as well as now. And yet wee reade that one thyng was obserued then as well as now: whiche was that all bayne and curiours booke, wherof we want no stooze at thys presente, were burned openlye befoze al menne, and the summe which the booke

C.iii.

did

The displaying

Act. xix.

whether it
be the cause
or the death
that maketh
a martyr.

Lutuners
what with
sp: Tho-
mas Sea-
mers spirit

die amount vnto, was fyue hun-
dredth thousande pence, as appe-
reth in the Actes of thapostles.
But here to note whether it be
the cause, or els the death that
maketh a martyr: we wil alledge
the saying of the late Prophe-
ete ofte by the protestantes copared
to the old Prophetes, called La-
tymmer, in his booke of sermons,
made befoze the late kynges ma-
iestie Edward the sixte, where
shamefully raylyng vpon a dead
man saye Thomas Seamer lorde
Admyrall, disgracyng him with
all vile wordes and histories of
his lyfe passe, that possibllye hee
could deuise: he seemed euen open-
ly befoze the kyng to make a co-
batte with his spirit. For as Pli-
nye sayeth, they that speake euil
of dead menne, seme to contende
and

and syghte with their spirites?
So this Prophete then to proue
that his stoute dyng made not
his quarell good, had the wordes
ensuing.

O say thei the mā died very bold-
ly, he would nor haue done so, had
he not been in a iuste quarell. This
is no good argumente my frendes, a
man semeth not to feare death, ther-
fore his cause is good. This is a decei-
uable argument: he wente to death
holdely, ergo he standeth in a iuste
quarel. The Anabaptistes that were
burnt here in Englande, in diuers
townes, as I haue hearde of credible
men (I sawe the not my selfe) wēt
to their death, euen in iurpride, as ye
will saye, without any feare in the
world, cherefully, wel let them go.
There were in the olde doctors
tymes, another kynde of poysoned

In his. iiii.
sermon.

E.v.

heretikes

The displaying

heretikes, that were called Donatisttes. And these heretikes went to their executiō as though they shold haue gone to some ioly recreation, or banquet, to some belly chere, or to a plaie. And will you argue then, he goeth to his death boldly, or che refully, ergo he dieth in a iust cause? Nay that sequele foloweth no more thē this. A mā seemes to be afrayd of death, ergo he dieth euill. And yet our sauour Christe was afrayde of death himselfe. Then he afterwarde warneth his audience not to iudge those whiche are in authoritie, but to pray for them. It becometh not (saith he) to iudge great magistrates nor condempne their doynge, vales their dedes be openly and apparantly wicked. Charitie requireth the same, for charitie iudgeth no mannē but well of every body, &c.

Thus Latymer proueth that
 bloute dyng is no sure token of
 a good quarell, and proueth it a
 false surmyle, if anye doo beleue
 the cause of death to be true, be-
 cause of sturdines in the tyme of
 the same. Also to proue that it is
 not the death that maketh a mar-
 tir, but the cause. The cronicles
 make mencion of one Iohn Olde-
 castell a knyght, a valiaunt man,
 although he were wicked, who
 with one Roger Acton (toge-
 thers with him fauouring Wic-
 klesses opiniōs) conspired against
 the kynges maiestie, then Henry
 the fyft, onely to sette forwarde
 their concurred opinions, & with
 a desperate company assembled,
 thynkyng to obtayne the cytie of
 London, from the kyng. But be-
 yng preuented, he was take and
 put

*Polidorus
 Libro. 22.*

*Olde castel
 (in a booke
 that Bale
 maketh of
 his death)
 is canonised
 for a martir*

The displaying

put into the towre of London.
The sayd Acton also, who with
in a whyle after, was worthely
put to death, but Olde castell es-
caped pryson, not withstanding
within a shorte space, he was ta-
ken agayne, & then hanged, draw-
nen and quartered. But he wēt
to his death so stoutly, as though
he had nothyng deserued to dye.
But if heresie, and treason, be no
iust causes, then he dyed wrong-
fully, as in the cronycles more at
large appereth. If the stoutnes
of death be a iust cause to proue a
martyr, then many whiche haue
denyed Christe to be equall with
the father, which was the Arrians
oppinion, were martyrs. Then
Joane Butcher is a martir. The
the Flemmyng whiche was burnt
in Smythfielde, in the tyme of
kyng

A Flemmyng
of the heresie
of s^r Arrian,
burnt
in Smyth-
fielde.

king Edward is a martyre, who
 lyued in such continencie and ho-
 lyenes of lyfe, that befoze his go-
 yng to meate, he woulde fall pro-
 strate vpon the gcounte, & geue
 thanks to God the father: hys
 dyete was so moderate, that in
 two dayes space he vsed but one
 meale, & at the tyme of his death
 he was so frollicke, that he fared
 muche lyke our martyrs, in em-
 bracyng the redes, kysyng the
 poaste, syngyng, and suche other
 toyes. In lyke sorte the grosse
 martyre, Joane Butcher handled
 the matter. And where as one
 Skozie then preached befoze the
 people, in tyme of her death, she
 reupled and spytte at hym, ma-
 kyng the sygne of the gallows
 towarde him, boldly affirming
 that all they that were not of her
 opinion,

Tops blas-
 of our mar-
 tyrs.

Joane But-
 cher, other-
 wyle called
 Joane of
 Kent.

The displaying

opinion should be dampned. Yet
he was so bold to say, that a
in London were of her sect. Such
& the like was þe charitie of Anne
Askewe, so ofte by Bale lykened
to Blandina that true martyre of
Christes church, in his furious
booke which he wrote of her death
a noble pece of worke, & mete for
such a champion to be thauthor.

Anne Askewe.

The sayde Anne Askewe, was
of suche charitie, that when par-
don was offered, she desired them
all, reupling the offerers therof,
with suche opprobrious names,
that are not worthy rehersall,
making the lyke sygnes too the
preacher at her death, as her pue
fellowe & syster in Christ, Joane
Butcher byd, at Skorie afore-
sayde. These arrogant and pre-
sumptuous martirs, in the time
of

of their deatnes, doo lytle esteeme
the woozdes of sayncte Paule,
sayinge: If I had the spirite of
prophecie, and knew al misteries
and all maner of cunnyng: Also
if I had all fayth, in so muche as
I could trāslate, and cary awaye
moūtaynes, yet were I nothyng
if I lacked charitie. Moreouer, if
I dyd distribute all my goodes
in fedynge the pooze people, and
although I gaue my body to bee
burned, hauing no charitie, it no-
thyng auayleth me. Thus yf
they esteemed the Godly exhorta-
ciōs of holy scriptures, they wold
not so vncharitably vse theselves
especiall ye at the extremitie of
death. But the deuyl, whose mar-
tyrs they bee, dothe alwayes in-
strucke his darlings, to followe
hys ragynge steppes. True are
the

The displaying

the wordes of the wyseman, say-
ing. A Turdy harte shall susteine
damage, and he that loueth peril
therin shall perishe. Therfoze Tur-
dynes, and selfe loue, is the onely
cause of the martirdomes of our
martyrs. wherof do spryng innu-
merable faultes (as Cicero saith)
When men puffed vp with stou-
nes of opinion, be shamefully in-
uolued in folish erroz. Doubtes a
great faulte it is, and cōtrary to
ciuile life, so to be addicted to self
loue and arrogacie: as to thinke
our selues to bee so learned, that
no perswasioſ oz terroz can beate
the mynde from that folly. A pi-
tifull case it is to see, not only the
learned, which for wāte of grace
do fall, but also blynde bayarde,
who although he be vtterly blind
and dull, yet his cozage is suche,
that

*Officiorum.
Libro primo.*

*Blinde
Bayarde.*

that he careth not to leape ouer
hedge and dytche, I meane the
symple & ignoraunt, whiche only
foz wante of knowledg do erre,
and yet haue such audacitie, that
they care not to spend their liues
in their folly. And foz that these
blynde bayardes doo so stycke in
their opinions to death: it is wo-
dered at of many, not of learned
oz godly men, but of bzaynesicke
foles, which like fethers wyll be
caried about with euery blast of
newe doctrine. At the deathes of
whiche you shall see moze people
in Smythfeilde flockyng toge-
ther on heapes in one daye, then
you shall see at a good sermon oz
exhortacion made by some lear-
ned man in a whole weke. Their
glozie is suche vpon these glori-
ous martyrs. And why is this

I. i

because

The Displaying

*Laertius in
civis vita.*

because their myndes are geuen
wholy to vayne thynges, muche
lyke the Atheniens. For when Dem
mosthenes was tellyng them a
solēpne tale of an asses shadowe,
and vpon the soubden brake of,
leauing the tale halfe tolde, they
instantly intreated him to make
an ende. O ye folges, quod Demos
sthenes, ye loue to heare suche tris
fling tales, but if I went about
to declare vnto you any serious
matter, you would skarse geue
me the hearyng. Thus fare oure
countremē, if there be any vayne
syghtes to be seen, or any folishe
matters to be heard, lozde howe
they runne, and sweate in their
busines. But if there be a sermō
at Paules crosse, after they haue
taried there a while, to here some
newes, and the preacher at the
prayers

prayers, lozde howe they banishe
away in clusters, repairing into
Paules, and either by a sell some
bargaine in the body of the chur-
che, oz els telle some tale of an
Asses shadowes. But to the pur-
pose, if oure men wyll needes be
martyrs, as they pzetende to be,
where is their modestie, their pa-
cience, their charitie, their loue,
that is required in a martyr? I
am sure, they dare be bolde to co-
pare them selues to the martyrs
of the primatiue Church. To
whom they be nothing lyke. For
the sure token then of a martyr,
was to haue a sure profession of
Gods truth, whiche token they
can not chalenge. For in it selfe
their profession is deuided, vnles
they would make Gods truthe
(whiche is one) to be diuers.

Speciall
pointes to
be required
in a martyr

Eusebius lib. 8
Cap. 3.

I. ii.

If

The displaying

If they wyll chalenge their modestie, they be farre deceiued, they vse no suche glozious titles. For if any man hadde named them martyrs in their communications or letters, they would reprove him therefore, saying: that that title was worthy for Christ only, who alone was the faithful witness of his truth. If they will chalenge to themselves charitie, patience, and suche lyke: they be as wyde. For Paule, Stephen, and the rest, vsed no taunting wordes or reprocheful checks againste the Bishoppes and magistrates in their time, but with mylde countenance, they answered their obiections. But our martyrs will not sticke to call them slaughtermen, butchers, bloodsuckers, and suche lyke blasphemous names,
more

more lyke helhoundes then holy
 ones: such is their paciēce. Paule
 beyng bzought befoze Ananias **Act. xxiii.**
 the hye preist, and beyng beaten
 of the standers by, saying: Doest
 thou strike me thou paynted wall,
 dost thou sitte vpon me here in
 iudgement, according to the lawe,
 and dost thou commaunde that I
 should be stricken, contrarie to the
 lawe? Then the standers by tolde
 him that it was the hye preist. I
 knewe not (q he) that it was the
 hye preist, for it is wrytten. Thou **Exod. xxiii.**
 shalt not reuile the head of the peo- **Philip. iii.**
 ple. Paule herein was sozry that **Match. xxii**
 he had reuiled the magistrate. Paule was
 But our martyrs forgetting S. sozry for his
 Paules rule, cease not frō tyme taunt, but
 to tyme, contumeliously to rayle the protest
 vpon the byshop, & other learned tes reioyse
 and godly menne, with the most in theirs.
 bylest

The displaiyng

bylest termes they can deuise, & yet theye no cause of sorowe, but like Orestes, Tantal⁹, Theseus, and Proserpina, and suche other infernal furies, they exclaime in a tragical maner vpon God and his churche, the heauens, the yerth, and all that is. But yet one thing there is, wherein they greatly triumphe, that is, the constancie of these men (oh their constancie is wonderful) which is no cause, as partly is touched before, to proue them martyrs. For if their constancie were vsed in a good cause, then were it woorthy fame. What follye is so great, sayeth Tully, or so vnwoorthy a wylfemans constancie, as is false opinion. The constancie wherof our men so bragge of, is not for any opinion that is good or commendable

The constancie wher
in our martyrs triumph

*De natura deo-
rum. lib. i.*

dable, it is but onely for worldly
 prayse or disprayse, the zeale of
 whether beyng taken awaye, it
 would couert into inconstancie.
 The cause, as is aforesayd, doth
 make a martyr, and not the ba-
 liant death. A notable historie
 occurreth nowe to my remem-
 braunce of a true marty, and it
 is reherfed in a booke made by
 that moste excellent & well lear-
 ned gentleman, called sir Tho-
 mas Elyot knyght. Valeriane be- The gouer-
 yng Emperour of Rome, & per- nor y third
 secuting the church, in Egypte booke.
 was a christen man presented vn A true
 to him, whom he beholding to be marty.
 yong and lustye, thynking ther-
 fore to remoue him fro the faith,
 rather by venereall motions, thā
 by sharpnes of tormentes, caused
 him to be layde in a bedde withyn
 a faire

The displaying

a faire garden, hauing about him
all floures of swete odour, a moſt
delectable ſauours & perfumes.
And than cauſed a ſayze tender
ponge woman to be layde by him
al naked, who ceaſed not ſwetely
and louyngly to embrace & kyſſe
him, ſhewing to him all pleaſant
deuiſes, to the intent to prouoke
him to fornication. There lacked
litle that the yong man was not
banquiſhed, and that the fleſhe
yelded not to the ſeruice of Ven⁹.
Whiche thing the yong man per-
ceiuing, whiche was armed with
grace, & ſeing none other refuge,
with his tethe did gnawe of his
own tōgue: wherwith he ſuffered
ſuche incredible paine, that ther-
with the bꝛēning of voluptuous
appetites was vtterly extinc̃te.
In this notable acte, I wote not
whiche

whiche is to be comended, either his inuincible corage in resisting so muche against nature, or his wysedome in subduyng the lesse paine with the moze, & bytyng off that wherby he might be constrained to blaspheme god, or renoice his religion. Sure I am that he therfoze receiued immortall life, and perpetual glozy. This yong man was a true marty2, this mā folowed his maister Chyrist in bearyng his crosse to crucifie the afflictions. This mā shewed a notable example of constancie, in not denying his creator, the autho2 & founder of his sayth.

Ignatius, of whom we reade in Eusebius, was a constant and vndoubted marty2, whoo cared for no punishment, persecution or othertozment. So was also Polio

f. b,

carpus

A meruelous restless face of the spirite against the flethe, and a good lesson for our married votaries.

The displaying

Policarpus.
Iustinus.

carpus and Iustinus martir. These
and suche like are true martyrs,
whiche against the infideles, and
Gods enemies yelded their bo-
dies to the seruice of death: not
caring either for wordes, fame,
or praise of men. These men wer
with tormentes inspeakable con-
strayned to denye the name of
Christ: These men were allured
by faire promises to forswear
their maister. But oure men are
with tormentes & terroz of death
compelled to embrace Christes
sayth, and to relinquish their
Jewishe opinions. Thancient
martyrs were tormented to the
intent they might fall to Idola-
trie. Oure men are untreated by
all faire meanes possible to wor-
ship the liuyng God. O what
madnes is this, to seme to dye
for

for the name of Christ, when the
sentence geuers do exhorte them
to embrace Christ: Who can call
this persecution? If the Turke be
persecuted, when he is by a chris-
tian gently perswaded to be bap-
tized, and to put vpon him Christ,
and to forsake Mahomet, then
maye the heretike saye that he is
iustly persecuted. But if oure
menne doo loue wyllfull death,
and bee wery of their life in this
worlde: I would haue them ei-
ther arme them selues in battell
to fight against the great Turke
or other enemies of the fayth, or
els to offere them selues in Tur-
key to bee burnt, or other wyse
persecuted, and not in christen-
dome, where Christ is sufficiētly
knowen to all men: if they wyll
nedes dye, to be renoumed after
their

In what
causes men
ought cheif-
ly to spende
their lyes.

The displaying

A notable
death to die
for the cau-
ses of the
king and
Quenes
maiesties.
*Valerius Max-
imus. libro. 5.*

their death, let them do as many
notable menne among the Ro-
maynes, & other haue done, fight
for their common welthes sake,
and for the cause of their princes.
Brutus the fyrst consull of Rome,
with suche a zeale sought to de-
fende the libertie of his countre,
that hee encountred so fiercely
with Aruns, sonne to Tarquinius
the proude, whiche was banished
for the rape of Lucrece, that in
the cloase with their launces they
both perished.

Murius Scauola, a worthy gen-
tleman emonges the Romaines,
to deliuer his countre from the
siege of Porsenna king of Hettrurie
boldly entred into his cāpe, thin-
king to kyll the kyng: but when
he came into the pavilion where
the souldiours were wont to be
payed

paled, he discouered his dagger & stroke at the kynges secretarie, supposing it had been the kyng, because their apparail was much like. But being taken & demaunded what he was, & why he toke vpo him such an enterpryse: with a sterne countenance answered: I am a citizen of Rome, quod he, my name is Mutius, and I beyng an enemye would faine haue kylled myne enemy, & my stomake is no lesse to dye for the cause, then it was ready to do the slaughter. For it is the parte of a Romaine both to do, & to suffre valiantly: with other y like wordes. Where with the king beyng moued, said vnto him, that vnlesse he would disclose vnto him what treason was imagined against his person, he should with fyre bee tormented

The displaiynge

mented to death. Then beholde
O kyng (quod he) what a smale
matter the fyre is to them which
seke to be renoumed with glozy:
and immediatly thrust his hand
into the fyre and burnte it quite
of. By whiche facte his countre
was deliuered from the extremi-
tie of that siege.

Iulianus lib. ii.

Moreouer, Codrus kyng of A-
thenes, at suche tyme as the citie
was in great distresse, by reason
of the siege layde to the same, re-
pared to Appollo, by Oracle to
know what should become of the
citie. The answer was, that vn-
lesse he himselfe shuld be slain, the
citie shuld be wonne. Codrus
therfoze bearing a natural pietie
to his countree: rather contented
to geue his owne life, then the ci-
tie shuld be geuen into the hādes
of

of his enemies: put on a beggers
apparel, and conueyed himselfe
into the campe of his enemies,
and there gaue an occasion to
one of the souldiozs to strike him
and so was slaine with a byll.
Wherby the siege not longe after
broke bp. These examples are
sufficient to spurre these wylfull
men forwardes, rather to geue
their liues for the defence of the
cōmon welth & Princes, against
the enemies, then with suche ob-
stinacie to consume it in the fyre,
and no cause why. They might
in spendynge their lyues in the
cause of their Princes, or els in
defence of Gods religion, deserue
bothe rewarde at the handes of
God, and also immortall fame
in meritng well of their cōmon
wealth. This is the death wher-
in

The displaying

In a man ought to triumphe: In
this death a man heapeth vp in
heaven treasures inspeakable, &
in erth same immortall: a worthy
death, and worthy a christen mā.
For this cause it is that the feast
of S. Stephens martyrdome is
perely celebrated: For this cause
it is that the blessed feastes of
the Apostles haue their perely
recourse. For this cause it is that
the memoires of Martyrs be re-
gistered in the Church of God.
For this cause it is that the annu-
al celebrations of all the saintes
of Christ, are hadde in perely re-
membzance. Then all men which
entende to embrace the benefites
of Christ, and seke meanes ther-
by to attaine to saluation, let the
rather by this kynde of death,
that is to say, either to fight and
suffre

suffer death for the defence of the
name of Christ, or els in the qua-
rell of his Princes, and other ma-
gistrates. But it is thoughte of
many of these protestantes, that
no man ought to suffer death for
his conscience. And they lerned the
same of Luther, who in dede is
of that opinion. In Turkey (saye
they) a man may liue with his co-
science, why then should a christe
man amonges christians, be pu-
nyshed for his conscience? Then
may I aske them the like questio-
if a Turke or heretike maye vse
his conscience? Why did they pu-
nische Joane Butcher & the Flem-
ming, whiche were of the secte of
the Arrians? For their conscience
led them so to beleue. Why maye
not the Turkes vse Mahometes
lawe amonges vs? Why did Pe-

The displaying

Actes. v.

fer in the Actes of the Apostles
destroie Ananias and Saphyra,
for makynge a lye: For their con-
science concealed the portio which
they kepte backe. If it be not lau-
full for a man to dye for his con-
science, than they did ill too pur-
up the heresye by death, in the like
tyme of procedinges, whereunto
I am sure they wyll not graunt.
For in any wyse they must be no
lyers: although it be proued ma-
nifestlye to their faces. Thus

Math. xv.

saye they: suffre the Cockell too
growe with the good corne tyll
the haruest come. Then the lord
of the haruest shall deuide the, &
shall put the good corne in to his
barne, and cast the cockle into the
fyre. But this parable (G D D
wote) maketh nomore for their
purpose than it doth against the
han-

hangyng of theues and other of-
fenders. For if the offenders and
breakers of the lawe, I meane
such as cōcerne treason, murdꝛe,
or fellony should liue, how should
a kyng or ruler gouerne his com-
mon wealth, wherein the honoz &
maistie of a kyng consisteth. And
like as if such malefactors shuld
bee suffered to continue in a com-
mon wealth withoute anye re-
strainte of punishment, the same
common wealth, with the gouer-
noz thereof, were lyke to fall to
ruine: Euen so in the state of the
churche: if heresie should be main-
teined, & the fauours thereof es-
cape unpunished, it woulde not
onely bringe the misse plague of
God vpon the sufferers, but al-
so it woulde vtterly consume all
faleth & good orders, & so bringe
the

The displaying

the soule of man to everlastynge
confusion. And that a kyng may
punyshe suche malefactours by
death, as well such as offende the
churche, as suche as noye the co-
mon welth, it doth appere by S.
Paules wordes to Timothe. Vve
know (saith he) the lawe is good, if
a man vse it lausfully, knowing this
howe that the lawe is not giuen vnto
a righteous man, but to the vni-
righteous and disobedient, to wick-
ked men, and synners, to vaneuerer
and prophane, with suche other.
And then concludeth, that if there
be any other thinge contrary too
holosome doctrine of the Gospell,
the glorie of the blessed G D,
which gospel is committed vnto
me. Now note here that he saith
the law is not giuen vnto righte-
ous men, whose wicked dedes re-
her

1. Tim. 1.

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S D D,
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herling to the Romanes aswell,
as he doth in this place, he sayth
is worthe of death. May not a
kyng iustly put them to death by
the lawe, whiche lawe he saith is
good, if a man bseth it lausfully?
Then to execute it vpon the vn-
rightuous, which committed any
salte against the Gospell, whiche
reproueth true religio: is a thing
moſte lausfull, whiche fautes are
adiudged by the church worthe
excommunication, that is to say:
to cut them of whiche are obsti-
nate, as S. Paule wytheth Titus, Tit. iii.
Nowe if the lawe be good to cut
them of, as rotte branches, which
either be authoꝝ of sectes, oz of
fenders otherwise, the lawe iud-
ging them worthe death: then it
is a thing perswaded by scripture
to barne suche braunches, which
G. iii. are

The displaying

*Contra Cresco-
num gram.
libri. 4. cap. 4.*

are dampned by their owne iud-
gemēt, & no iniurie done to thone
oz thother, but charitie in cuttig
them of: that thei should sinne no
more in þ like faultes to encrease
their own dāpnation. VVe wold
not (saith saynt Augustine) haue
them cut of (meaning heretikes)
from the other ioyntes and mēbers
of the body, but forasmuche as the
wounde by cutting away the dead
flesh, may soner be healed, then if it
were suffered to remaine still. Ther
fore a more holisom remedy is found
with a short paine to ease the grief,
then to suffer it to fester and rankle
the other membres. So it appea-
reth that it is a most pestilent er-
roz to thinke that noone for any
opinion, oz conscience oughte to
be put to death. But peraduen-
ture they wyl alledge agayn:
saying: why doth God say, whiche

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is the lord of the harvest, suffer
the cockle, and the good corne to
growe together till the harvest,
leste you pull vp the good corne
therewith. Doubtes euen for this
cause. We se by experience, when
seedes good and bad are throwe
vpon the earth together.: whyle
they be yonge, it is daungerous
to plucke vp the one, leste the o-
ther be plucked vp also. But if
they be suffered to growe till the
good corne haue a stronge roote,
then the cockle growing vp ther-
with, may be easely discerned, & The canke
without daunger of hurtyng the whe hereti-
good corne, the cockle may be ro- kes wer not
ted out. Euen so in the infancie punished in
of the churche, at suche tyme as the prima-
the fayth was not thoroughly ro- tiall church
ted in the hartes of men, muche
lenite and gentlenes was vsed,
in ouercomynge the stubbur.

The displaying

At what
tyme the
sword began
to serue the
Gospell.

nes of heretikes, least the weake
christians not fully instructed in
the sayth, might haue falle there
by. So that there was no sharp-
nes shewed by any, till the time
of Maximus theperour, by whose
authorite, heretikes began to bee
odible, and were cut of by the te-
porall swoorde. After whome
Theodosius, Valentinianus, Martia-
nus, the like Emperours raigned
in whose times also, lawes were
made for the punyshyng of here-
tikes, and such as were authours
of euill doctrine, & the cause was
for that the sayth of Iesus be-
gan firmly to take holde, as well
in Emperours, kynges, and
Princes, as also in others. And
the church (as it is now) soo
growen that it hath soo stronge
roote, that hell gates shall not
preuayle againste it: that is soo

saye: neyther the persecution of
 tyrantes, nor the perversite of he
 retikes, can ouerthrowe it: the
 churche, I saye, nowe beyng in
 this state, & that heretikes maye
 easily be discerned, as cockle is in
 haruest (which is then weded for
 ouergrowing the good corne)
 doth by excommunication cut
 them of, as scripture commaun-
 deth. For euery puerse doctrine
 is, as saint Hierome saith, *Leauē*.
 And leauen oughte to bee taken
 from the doughe. A sparckle as
 soone as is doth appeare, ought
 to be quenched: rotten flesh ought
 to be cut awaye: a skabby shepe,
 ought too be repealed from the
 flocke, least the house, the doughe,
 the body, & the flocke be throug-
 hly corrupted, do burne, do putre-
 fie and marre.

*In Epistola ad
 Galath. cap. . .*

G. b.

Arrius

The displaying

Arrius in Alexandria, was but
one sparckle: but because it was
not immediatly put out, & flame
therof destroyed the hole worlde.
What mercy is this to fauour. i.
to byrning all other in peril of their
liues: Meaning heretikes, who
if they myght bee suffered too
reigne, would byrning all thynges
to ruine, as is aforesayd. Of that
mynde is Chrysostome, that elo-
quent Aclas, one of the pillars of
goddes veritie, saying. Haue you
not hearde (saith he,) that he
whiche in the olde testament, ga-
thered stekes vpo the Sabbath
Daye, for that he offended that
one commaundement, was de-
stroyed with extreame death?
Haue you not heard also, that
Oza, whiche did but staue vp the
Arke from falling, was imme-
diatly

*Epistola ad
Galath. cap. 1.*

diatly broken starke dead, be-
 cause he toke vpon hym an vnfit
 ministerie: Therefore dothe the
 violacion of the Saboth, and the
 touchyng of the Arke, so muche
 offende God, that the offendours
 could obtayne no pardon: What
 Pardon and excuse shall he haue
 then, that doth corrupte holtsome
 doctrine, and in place thereof so-
 weth wycked opinions? Thus
 Chrysostome and the other Doc-
 tors of Christes church, iudge
 them, whiche by their euell sug-
 gestions corrupte the symple
 membres of the church, worthy
 temporall deathe, and punysh-
 ment. Then that opinion whiche
 the Protestantes conceyue of
 their owne brayne, vpon the a-
 foresayde parable of the gospel,
 and also that no man oughte too
 suffer

The displaying

suffer death for his conscience, is quite frustrate, & of none effecte.

The bones
of our mar-
tyrs, of some
preserved
for reliques

And because our heretikes wil-
nedes haue their men to be taken
for martyrs, some of them coun-
terfayting the trade of the aun-
cient state of the true church, ga-
ther together the burnt bones of
these stynking martyrs, enten-
dyng thereby (by lyke) to shynne
the same, or to preserve them for
reliques, that at suche a tyme as
whē an heretike is burnt, ye shal
see a route enclosing the fyre, for
that purpose. And when the fyre
is done, they lye wallowing like
pygges in a stie to scrape in that
hereticall dongehill for the sayde
bones. Yea and as it is repozted,
some gootys and fellowe disci-
ples of these wicked apostles, ble
the same nexte to their hartes in
the

the moynynge, beyng grated in a
cuppe of Ale, too preserve them
from the chyncoughe, and suche
other maladies incident to suche
hoothe burning stomakes.

A prety medicine & apte for such
bzaineslicke patientes. Thei may
be well compared to Artemisia, of
whome we rede in Aulus Gellius,
which was wife to Mausol⁹ king
of Caria, who when her husbände
was dead she was of such an af-
fectiō (being beyond al measure
rapt wth his loue) that after the fu-
neralles was done, she gathered
together all the bones and ashes
of her husbände, and minglinge
the same with perfumes and o-
ther swete odours, she dranke
them bp, declaring by suche out-
warde tokens her immesurable
affection. Many of our gollepes
taken

*De noctibus
atticis lib. x.
cap. xiiii.*

The displaying

taken with the same spirite in
loue (not with their owne hus-
bandes, whose lyke examples I
neuer herd of) but with their me-
ry martyrs, that for their sakes
they care not to quasse vpp the
pouder of their durtye bones too
declare their burning affections.
A pityfull case and wyth teares
too be lamented, that the innu-
merable relyques of Chrisses
true martirs were so wyckedlye
neglected, as they haue bene in
the late malicious tyme. But
thei were the rediculous to these
sortes of menne, who cryed oute
with al wehemence: to what pur-
pose are the reseruacion of the
dead bones, and so contempning
the reliques of thapostles, John
Baptist, and such other holy and
blessed sainctes, are not nowe a-
shamed

True reli-
ques con-
tempned.

Shamed to reserue to thelme sel-
ues the byle bones of these blas-
phemous martyrs, who neyther
in puritie of lyfe, oz constancie in
death were woorthye the names
of Christians. Thus these prote-
stantes contrarie to their owne
doctrine, strue with their owne
shadowes. They in their bookes
and talke contempne reliques, &
yet blynge the same after theyr
owne fancies, they are contented
to allowe the. Who cannot playe
Democritus part continually too
laughe at their folly? oz who can
forbeare to saye: *O cecus hominum me-
tes, o pectora ceca?* For what is blynd-
nes, if this be none? Moreouer
when Rogers their pseudmartyr
(protomartyr I woulde saye)
was burnt in Smithfield, were
there not diuers marchaunt men
and

Rogers
burnt in
Smithfield
at the same

The displaying

Imaginations of di-
uers in the
tyme of his
death.

and others, which seing certayne
pigeons flying ouer the fire that
haunted to a house harde adioy-
ninge, beyng amased with the
smoke forooke their nestes, and
flew ouer the fire, were not asha-
med boldely to affirme that the
same was the holy ghoſte in the
lykenes of a doue. This thyng
is ſufficiently knowen by expe-
rience to them which were there
preſent. Then by the lyke argu-
ment they might haue ſayde the
crowes which the ſame time ho-
uered ouer the fyre, were deuels.
But what blaſphemy is this, ſuch
opintonatiue fooles to beleue or
credite ſuche fanſies? The Hea-
then poetes neuer deuyſed more
toyes vpon Iupiter, Iuno, Diana,
Actæon, Io, or ſuche other coun-
terfaites, then the madbraynes
of

of the protestantes haue inuent-
 ted tales vpon these Ethnikes.
 Whose lying lippes are so sugred
 with false repoztes, that þ bze the
 therof is marueylous delectable
 to a great many of the same ge-
 neration: yea it is supposed that
 a great numbze be founde as hy-
 relinges to maintayne that arte,
 which amonges the simple wan-
 der as pylgrymes too publyche
 their hidde misterles: much lyke
 Sinon, who with his disguised ha-
 bite, and propozcion of body, to-
 gethers with his vnhappy ora-
 tion, begyled the pooze Troianes.
 But al wyse men whiche can be-
 ware of other mennes harmes,
 no doubtte wyll take heede of the
 loytering adders, which hide the
 selucs in the grasse. And as for
 other, whiche passe for no admo-

Virgil *enclid*
Secundo,

Loytering
 Adders.

H. I.

miclon,

nition, I feare me (without God
 of his mercy spare them) will be-
 refie the pꝛouerbe: Sero sapiunt phry-
 ges, and so will repent with hadde.
 I wist, as the vnhappy Troianes
 did. But yet these ouerthwart
 neighbours, thynkyng too easie
 another bone for the catholikes
 to gnawe vpon, hvt them home
 as they thynke with this obiec-
 tion. Oh say thei, what a beggerly
 religiō is theirs, which hath no man
 valiauntly to sticke to the death in
 the defence therof. For a good shep-
 peheard wyl geue his owne lyfe
 for his shepe. Therefore it appea-
 reth, our religion is sounde, whiche
 hath had soo manye shepehardes,
 that hath bestowed their lyues in
 the defence of the verite. But here
 they begynne too tryumphe like
 vnto a pestilēt heretike in the pꝛi-
 matius

Another ob
jection of p
protestants.

inattine church, called Montanus *Enchiridion. l. 6*
who affirmed that he was the
holy ghost. And when he and his
adherentes were convicted of he-
resie, they boasted (as our men do
nowe) that they had many men,
whiche spent their liues in theyr
opinio, and that that was an in-
fallible argument, that they had
the spirite of God. Unto whome
it was answered: that that case
was not alwayes true. For cer-
ten other heretikes there were,
whiche boasted of their false mar-
tyrs, as the Marcionites, whiche de-
nied Chziste, and other a great
numbre. And because they saye
that in this Realme there were
none, whiche were cōtent to geue
their liues for the desce of their
faith: the matter is so apparant-
ly knowe to be false, as the yong

D. ii.

infante

The displaying

infante can by report of his own
parentes saye the contrary. But
what shall I nede to reherse the
moste godly, and no lesse learned,
whiche haue bene contented too
haue not only ben depzrued their
nobilitie and great possessiōs, but
also to yelde their neckes too the
stroke of the axe and swoorde, for
the defence of the libertie of chri-
stes church. Whose names are so
registred in the volume of immor-
talite, that no cōtinuance of time
nor inconstancie of fortune, can
wipe them out of memory. What
shall I nede to remembre Alban⁹
the fyrst martyr in this realme,
which with moste vile tormentes
was persecuted of Dioclesian the
peroute, in the yere of our lord.
146. for the saiethe of the Gospell,
and the verite of the church, that
one

*Bedae ecclesiast.
historia gentis
Anglorum lib. 1.
Capit. septimo.*

one Fortunatus, wyptynge of the
prayse of virgins saythe.

Albanū egregium fecit a Britannia profert.

Britane of abundance, and plēty
moste able.

Procreated Albane that martyr
honorable.

Whiche woꝛthy man was bu-
ried at a place then called VVar-
lingācester, now called of his own
name saint Albons. Where was
erected a notable monument or
abbey, for perpetuall memory of
this woꝛthy man. Many other
at that time likewise suffred, for
the cause of the church. What Saint Tho-
shal I stande here vpon the prayse mas of Can-
of that godly man, saint Tho- torbury.
mas sometimes archebysshop of
Cantorbury: vnto whome I wil
attribute none other praise, then
Polydor⁹ Virgili⁹, & other chꝛone
D.iii. gra

The displaying

Polydrius. graphers do. Who called hym
Angl. hist. li. 3. summa integritate atq; prudentia a man of
Charon. muche holynes and wysdome.
Cronica. lib. 3. Who after he hadde bene in exile
quart. monar. moze then. vii. yeares, banysshed
tertia etatis. by Henty the secod into France,
Georg. Lilius. not for ambition as the malici-
 ous headdes of the protestantes
 conceiue, but onely for admony-
 shing the kyng for misusing the
 liberties of the churche, for per-
 uerting godly orders, for il & wic-
 ked liuing, & for exterminating
 the spirituall promotions vpon
 noughty vles. These were the
 causes why this man was bany-
 shed, not here rehearsed for zeale,
 but spoken for truthe, not gathe-
 red without authoritie, but re-
 ported vpon the wordes of chro-
 nicles, the saythfull arbiters of
 thynges already past. This man
 scape

say to thintent the thinges afoze
sayde, should not decaye, had ra-
ther to haue geuen his life, not of
malice to withstand the king, bu-
to whom he bare moste obediēce,
but for the zeale he had to gods
churche, the chambze of the poze.
But as now there wanteth none
if tyme serued, whiche would not
sycke too doo mischicfe: euen so
then they wanted not unhappie
hazeyaynes, to rydde this godly
man of his lyfe. Who within a
whyle after as a iuste rewarde
for their cruell facte in a moste
miserable maner, as the history
declareth, ended their lyfes. The
deathe of whiche godly manne
was not onely a cause of greate
repentaunce to the king himself,
but the people vniuersally moste
deuoutly be waille: his death say

H.iii.

mg:

The displaying

The lament
eatis of the
people vpon
the death of
L. Thomas.

ing: VVe the people and flocke of
Christ haue lost our good and god-
ly shepcharde. Thus this godlye
man of the godly people the was
had in gret admiratib: although
it please the gallantes of our
time to saye otherwyle. What
shall I stande here vpon the death
of John Fyscher semetyme Wy-
shop of Rochester, a man of nota-
ble learning & innocencie of lyfe,
or the death of the second Cicero,
ly: Thomas More, a man endea-
wed with heauenlye eloquence.

John Fyl-
wer the bis-
shop of Ro-
chester.

Sir Tho-
mas More.

Solidor, lib. 27.

Qui demum ambo maluerunt de vita, quam
de Ro. pontificis autoritatis sententia decedere,
ut ocius in celo, quemadmodum ipsi sperabant,
fruerentur auro.

The poore
monkes of
the Char-
terhouse.

What shall I nede to stande
vpon the poore Monkes of the
Charterhouse, who were conten-
ted to suffer their bodies to be dis-
membred

membrized in peces and to be hanged
 vpon sondry gybbettes, rather
 then thei would yelde to the
 depriuacion of the Popes author-
 ritie. Whose worthy names, wor-
 thy perpetuall memozy hereafter
 followe. That is to saye: John
 Houghten, Robert Laurence, Au-
 gustine Webster, Humfrey Mid-
 delmore, William Ermele, Se-
 bastian Redigate, Wyllia Horn,
 John Rochester, James Wal-
 werke, Rycharde Bere, Thomas
 Jonson, Thomas Greene, John
 Dauye, William Grenewoode,
 Tho. Screuen, Robert Salte,
 Walter Bereson, and Thomas
 Reding. What nede I els to stay
 vpon the deathes of the good mē,
 the Abbotes of Colchester, Glas-
 tonbury and Redyng, or els of others.
 Dowel, fetherstone, Abell, Ger-
 mayne

The abbot
 tes of Red-
 ding Col-
 chester and
 others.

The displaying

mayne, Stone, Forrest, & manye
others, to whome death was no
thyng ferefull for the quarell of
God and his churche: These and
a greate number mo died for the
cause of the catholyke fayeth,
that fayeth whiche hath euer co-
tinued from age to age, with the
consente of all kyngdomes chri-
sten, euen from the begynnyng,
whose memozy shall be magni-
fied tyll the ende of the worlde.
But the deathes of oure cranke
Heretykes, lye dead and are bu-
ryed in the graue of cankred ob-
lition, couered with perpetuall
infamy, excepte they be entolled
in a fewe threehalsepennye boo-
kes, whiche scale oute of Ger-
manye replete aswell with trea-
son against the Kyng & Quenes
maistries, as with other abhomi-
nable lyes.

Mo:co:

Moreouer in the late kynges
tyme Edward the fyrste, where
in heresse expressed her game,
there were many godly me which
for the defence of the moste hono
rable Sacramente of the Altar
and the other sacramentes, yel
ded their bodles to pryson. As
the late worthy Prelate Doc
tour Stephen Gardiner byshop
of Wynchester, with other Bys
hoppes, and men of grente lear
ning. Yea & if their deatthes had
bene required, they woulde with
moste willing hartes haue suf
fered the same. But the proce
ders then knewe well inoughe,
that that was not the waye too
procede in their doynges, leaste
they should haue become odious
to all sortes of people. But they
fared lyke VVyat the late rebell
of

The displaying

what the
Kentish re-
bell.

of Kent, who went aboute to a-
chieue his enterprize not with rap-
pine and spoyle (according to the
nature of rebellion) but with all
lenite and gentlenes, thereby too
allure the peoples hartes, the ra-
ther to embrace and aide his at-
temptes: but as his cloake was
then spanishe, so was the others
of late time Jewishe. Then ha-
ving all these not onely wel lear-
ned, but also godly men, whiche
as well haue suffred paynes of
death for their religion, as these
protestantes haue for theirs, what
haue they gayned then by this
objection? If the stoute death of
a man doeth approue his cause
good, then what cause haue the
protestantes to refell the religion
nowe vsed? But here to finyshe
this matter, & to procede in fur-
ther

ther explication of the fantasti-
call seates and abuses of the pro-
testantes, let vs learne further
of Saint Paule: who saith these
wordes. Knowe this (saith he) that *II. Tim. 3.*
in the last daies shal come perillous
tymes. For men shalbe louers of the
selues, contentious, boasters, proude,
cursed speakers, disobedient to fa-
thers and mothers, vnthankeful, vn-
godly, vnkinde, truce breakers, false
accusers, Riotors, dispisers of them
that be good, Trayters, heddy, hygh
minded, gredy vpon voluptuousnes
more the the louers of God, hauing
a similitude of godlinesse, but deny-
ing the power therof, and suche ab-
horre. For of this sorte are they
whiche enter into houses, and bring
into bondage women laden with
sinne, whiche women are led with
diuers lustes euer learning and neuer
able

The displainge

Math. x.
Selfe loue
and pelding
to the flesh.

able to come to knowledge of the
trathe. Nowe lette euerye man
weyghe these wordes of s. Paule
And note if we haue not had a-
monges vs the like false prophe-
tes with the lyke cōditions. First
he sayeth they shall be louers of
themselues. Christ saith, He that
loueth himselfe more then me, is
not worthy of me. Who be they,
whiche loue them selves more thē
they do Christ? Doubtes they
that prefer y^e loue of this worlde
before Christ, geuing place to the
worlde, and the lustes thereof.
Which vice is commen to al men
and vled of to many, especially to
suche whereof mencion is made
before, which neglectynge the
brynging of their affections into
bondage, liue as their owne sens-
uallitie doth leade them, not car-
ring

ringe for the holisome preceptes
of goddes moste holy worde, but
disobeying the lawes of the ma-
gistrates constituted too a good
purpose to poke the heauye car-
case, to thyntent he maye the bet-
ter obeye the preceptes diuine.

For if the appetites do rule with-
out resistance, they will soone o-
uercome þe imbecillitie of nature.

A victorie of fiede is soone won,
if there be none to resiste. Then

the protestantes beyng marylled
pyles, yeldyng the scruple of
their bodie to the fraylitie of the
fleshe, was thereof ouercommed.

But if they had bene good soul-
diours, and had fought vnder the
standerd of continencie, no doubt
but they had wonne the fiede.

Thinke you Alexander the great *Q. Curtius.*
had he geuen his minde too scrue *Libro. 1.*
his

The displaye

A notable
example of
Alexander
touchinge
the bydes-
linge of his
owne lustes.

his appetites in his first waerres,
had proued so baliant a conquere-
our: No truely. For after his
first victorie agaynst Darius, kyng
of Persia hauing alwayes in his
hoste the wyfe of thesame Darius
whiche incomparably excelled all
other women in beautie, woulde
neuer after he had once sene her,
haue her to come into his presen-
ce, albeit that he caused her estate
still to be maynteyned, and with
as much honoꝝ as euer it was.
And to them whiche wondryng
at the ladies beautie, marueyled
why Alexander did not desyre too
company with her, he answered,
saying: It shoud be to him a repro-
che to be subdued by the wyfe of
him whome he had vanquished.
This was a ryght conquerour &
worthy to wyne all the worlde,
whiche

whiche in this sorte could haue
the victoꝝy ouer his owne lustes,
being a cruel fight foꝝ a saint har-
ted souldioꝝ. This fight fought
Scipio surnamed Aphricanus, whē
he hadde wonne Carehage. Foꝝ
emonges diuers women whiche
were taken, one most fairest emō
ges the rest, was bzought vnto
him to do with her this pleasure.
But when he knew that she was
affiaunced to another called Indi-
bilis, he caused him to be sent foꝝ,
and perceiuyng the louyng to-
kens betwene them, he deliuered
her to Indibilis, paying foꝝ her
raūsome, and adding further an
honourable poꝝcion of his owne
treasure. This was another ex-
cellente victoꝝye, gotten of a fa-
mous souldioꝝ, which would not
(thoughe he had libertie) violate

*Titus Livius
deca. 3. libro. 4.
Appianus. li-
bro lybico.*

I. i.

his

The displaying

ii. Timo. ii.

his mynde vpon the beautie of a woman. But our protestantes and married preistes, neglecting their first sayth, cared not vpon whom they had bestowed themselves, lytle waying the counsell of saint Paule, that he can bee no good souldiour to God, which enwrappeth himselfe with secular affaires. These be thei which pretended godlynes, and vnder the hypocrisie of marrying deceiued the simple, & begyled their owne selues. For when they thought themselves surest of their fained wyues, they did the soner forgo them. A iust plague of God vpon such dissolute preistes: who cared not what women they married, common or other, so they might gette them wyues. For true are S. Paules wordes: they enter in
to

to houses bringing into bondage
 women laden with synne. **The** what kind
 women of these married prestes of women
 were such for the most part, that our mar-
 either they were kept of other be ried prestes
 fore, or els as comon as the cart bled to mar-
 way; & so bound them to incestu- rie.
 ous lecherie, whiche women are
 led with diuers lustes, euer lear-
 ning & neuer able to attaine vnto
 the truth. Were not the sayd wo-
 men euer learning, & neuer able to
 come to the knowlege of y^e truth,
 beyng led with diuers lustes, vs-
 sing their bodies with other men
 aswell as with their supposed
 husbādes: yea & one of them with
 anothers woman, taking it (as it
 is thought) for a brotherly loue,
 one to helpe another, after the
 doctrine of Freer Luther, the
 first authour of their marriage?

I.ii.

Is

*In libro de cap-
 titiuitate Babi-
 lonica.*

The displaying

Is it not seen nowe by experieñce
that some of their women beynge
diuorced, are married againe to
russians, & suche other gallantes
folowing the opinion of sir Ihon
Hoper in his booke of the ten cō-
maundementes? What shall I re-
herse their sundrye abhominati-
ons, which shame constraineth to
say no more. And these women
were not onely learnyng & neuer
hable to attaine to the truth, but
many other limpering gosseppes
and parottes of the newe founde
worlde are euer learnyng, but
as farre from the trueth, as they
that neuer went to schole. These
dames are lyke the wanderyng
gylottes, that folowed the he-
retikes of olde tyme, which vnder
the coloꝝ of sticking to the gospell
couered their euill lyues, And
by

Chatering
gosseps.

by saint Mary a numbre are con-
tented to runne from their hus-
bandes into Germanie, the don-
gion of heretikes, beyng a meete
couer for suche cuppes. And these
are thought to be suche mates to
matche with the protestantes in
their doinges, that in nowise they
can be woutthem. Simon Magus,
to maintayne his opinions, had
one Helene a faire wēche to mat-
che wth him. Nicolaus the heretike
and furbisher of all fylthynes in
Antioche, had manye women to
soyne with him in his art. Marcio
to prepare the mindes of the peo-
ple in Rome to fauour his heresy
sent a woman befoze muche lyke
Joane Butcher, whiche in the be-
gynnyng of our newfound opini-
ons was greatly maintayned by
Cranmer in Cantorbury, & other
places

The auntes
ent hereti-
kes in olde
tyme bled
wommenes
societie, for
the better
maintenāce
of their
dopnges.

Simon Magus

Helene.

Nicolaus.

Marcione.

The displainyng

places of Kent.

Apelles.
Philomena.

Montanus.

Prisca.
Maximilla.

Arrius.

Donatus.
Lucilla.

Apelles had one Philomena, not his owne wyfe, but the wyfe of another man, as a companion in his proceedinges. Montanus another heretike indued with a wicked ghest, throughe the helpe of Prisca and Maximilla, first with money corrupted manye women of honoure and great substance, and after polluted them with heresye. Arrius, the rather to deceyue the worlde, procured a kyniges daughter to susteine him and to beare him out. Donatus in Aphrica had releife of one Lucilla. Finally in all ages at any tyme when one had deuised some folishe errour or other, straight waye women were readye to apply to their fancies. Thus as one heresye begatte another, so one heretike

heretlike brought furth another.
 Doubtles the weaknes of womē The weak-
 is suche, that they be euer prone nes of we-
 and ready to mischeif, & to bzyng men.
 men to thei confusion. Dyd not Gene. iii.
 Eue deceiue her husbande in per-
 swadyng him to eate the apple,
 at the suggestion of the serpent?
 Did not Dalida deceiue Sampson, Judith. xv.
 by perswasion to vtter vnto her,
 where the force of his strength cō-
 sisted? Dyd not the Concubines
 deceiue Salamon, to make him cō- ill. Reg. i.
 mit idolatry? Did not Ieroboams
 wyfe deceiue him in sayning her Ibi. xlii.
 selfe to be another woman: How
 did wicked Iesabel inuēt meanes
 to procure the death of Naboth, ill. Reg. xxi.
 by bearyng false wytnes? Many
 other suche examples there be in
 holy wyte, to proue the redynes
 of women in deceiuyng of menne
 I. liii. with

The displaīng

with their bayne perswasions.
For the deuill hath many suche
praucing dames in league with
him, to the ende to hrynge men to
mischeife.

Q. Curius.
lib. 6.

Ibidem. lib. 3.

What brought Alexander the
great to growe insolent, but on-
ly the bayne perswasion of Tha-
lestris the quene of the Amazons,
who from her owne countrey re-
paired vnto him to haue his car-
nal companie: What caused him
to destroy the noble citie Persepo-
lis, but the perswasion of Thais,
the drunken harlot: Therfore let
al men beware of the subteltie of
women, and to folowe their bain
perswasions. For they bee euer
learnynge, and neuer hable to at-
taine vnto the truth: euer busye
lyke waspes, rather to do hurte
then good. I speake not here of
matrones

matrones, whiche are modest &
 sobze, obediēt to their husbands,
 contented to applie their myndes
 to the gouernement of houtholde
 matters, and to byrning vp their
 children in a goodly ordze, but of
 suche onely whiche are curious
 in all matters, especially of that,
 wherof they haue nothing to do:
 I meane these London ladies, & London
 other the lyke, whose talke is no: Ladies.
 thing but of religion, of Peter &
 Paule, and other places of scrip-
 ture. Whose scripture mouthes
 are ready to allure their husban-
 des to dye in the lordes veritie,
 because they would fayne haue
 newe, muche like to the wyfe of
 Aman, who gaue her husbände
 counsell to make a gallowes to
 hange vp Mardocheus, and yet at
 length he was hanged vpon the
 same
 J. b. better.

The displaying

same himselſe. Diuers other alſo
are euer learning & neuer able to
come to the knowlege of y^e truth,
as are thoſe, whiche are of ſuche
colde deuotion towards Gods
churche, that they are contented
with heate to ende their liues.

**The ſeruice
of ſome
of our the
Apoſtles.**

Wemen, as ſayth ſaint Paule,
ought to be ſilent amonges the cō
gregation. But theſe hote ſoules
are ſo ſeruent in ſprite, that be-
cauſe they may not preache, they
are cōtented to burne. O wicked
doughters of herelſie, and dames
of the deuil himſelſe. Is this
your profeſſion at your marriage
daye, to bee at commaundement
to your husbandes? And manye
of you contrarpe to their wylles
maintayne youre obſtinacie by
death. You ought, beyng Chri-
ſtians, and traded vp in Chriſtes
ſayth

sayth, rather to spend your liues for the defence of your chastitie, and the liues of your deare husbandes, then in the cause of heresie, the cause of your confusion. The cause why wome ought to be slowe their liues.

We rede of many notable womē, which were worthy martyrs, for the defence of Chyistes mosse holy name, and suffered sundry toymes for the quarel of his sayth. But you not cōpelled, neither to abiure his name, nor yet to forsake his faith, what should be the cause of your folly? Forsoth euen the deuil, who goeth about lyke a roaryng Lyon, to seke whō he may deuoure. I knowe the woman and her seuen sōnes, wherof we rede in the Machabees, offered her selfe to death. What against the churche of God? No doubtles, but for obseruyng the commaundement

The displaying

maundement of God, prescribed
vnto her by the church. We rede
of manye other godly women,
whiche dyed for Chyistes sayth,
and the vnitie of his church: but
not as you do against his church
and the vnitie therof. But per-
aduenture you wyll say, wee are
his church, and wee are his litle
ones. But if you so be, you are an
ill fauoured church, a deformed
church, a cornered church, a dis-
persed cōgregation, altogethers
deuided, as partely is proued be-
foze. You ought rather, as I sayd
befoze, to spende your life for the
sauegarde of your husbandes, &
the defence of your chastitie, the
bande of matrimonye, as many
good women haue done in tyme
past. Michol like a saythfull wo-
man, preserued her husband Da-
uid,

(Reg. xlv.)

uid, when he was sought for of
her owne father kyng Saul.

We rede of a noble womā called *Valeri. Maxi.*
Turia, who to saue her husbāde *lib. 6. cap. 7.*

named Q. Lucretius, frō the cru-
eltie of the Romaines, offered her
selfe into many daungers. Also

the wyues of certaine notable *Valerius*
menne called Mimi, haue leste be *Maximus.*
hinde them their woorthye praise. *lib. 6. cap. vii.*

For their husbādes beyng com-
mitted to prison by the Lacedemo-
niens, & condemned to dye: their
wyues to the intent they might
speake with their husbādes be-
fore their death, had leue to entre
into prison, who chaunging their
apparel with their husbādes, &
they beyng in their wyues gar-
mētes, counterfaiting also their
sorowes, escaped prison, leauyng
their wyues behinde them, who
were

The displaying

were contented for their husbands
sakes to yelde them selues to
death. These were wyues woꝛ-
thy of immortall fame, & bough-
safed to haue their images to be
erected of golde for their perpe-
tual fame. Lucrece the Ro-
maine matrone, for the losse of
her chastitie kyllled her selfe, say-
ing: what can be safe to a womā
when she hath lost her chastitie?
The fyftie virgyns of the cite of
Sparta, beyng sent by their fa-
thers to Micenae a cite of Achaia
to do sacrifice, the citezens beyng
enflamed with their beauties, re-
quired that they might accōplishe
their lustes. Who not graunting
to their desires, they were in ma-
ner constrained. But rather then
they would loose their mayden-
heades, they were contented to
lease

*T. Linus dec.
prima, lib. 2.*

lease their lyues, whiche afterward was reuenged by the Lacedemoniens. These were valiant women, whiche rather then they would yelde to the seruice of Venus and violate their innocent myndes, were contente to suffre death. I would that our women martyrs (if they would nedes be martyrs, as I cā se no cause thereof, but onely arrogancie) thus should imploye their lyues, & not for a fantastickall opinion newly crept out of the shell. It should be wished of all godly men, that it would please God of his surpassing goodnes to poure grace into the heartes of these graceles persones, most hūbly to falle downe prostrate befoze the magistrates of his Church to aske mercede, and at length to acknowledge
the

The displaying

the vanitie of their erroꝝs.

Effeminate
bishops
and their in
constancie.

The Com-
munion
table.

Proceedin-
ges.

But yet there were other in þe late malicious tyme, as the effeminate bishops & other, whiche were euer learning & neuer able to come to the truth, as it appeared by their ofte alterations of their proceedinges. And touching their Cōmunion, they were euer learning, and in thende so well learned, that thei fell to the denial of Christes own wordes, not attaining to the knowlege of þe truth, but to the knowlege of errours. Howe long were they learning to set their table to minister the sayd cōmunion vpon: ffirst they placed it a losse where the hygh altare stode. Then must it be set from the walle that one might goo betwene, the ministers beinge in contention on whether part

parte to turne their faces, either
 towarde the Weste, the North
 or South. Some would stande
 Southward, some Northward,
 and some Westwarde. Thus tur-
 ning euery waye, they myste the
 right waye, but yet they coulde
 not hytte it. Then downe it must
 come from *sursum* to *Deorsum*. In
 some places benethe the steppes,
 in the quier, couering it round a-
 bout with Curtens, for feare of
 bugges. Within a while after, it
 skipped out of the quier into the
 body of the churche. And in some
 places, neyther in the quier, nor
 yet in the body of the churche, but
 betwene bothe. And some, becau-
 se they would hitte it ryght, pul-
 led downe the Rodelostes, ma-
 kinge suche a confusion, that ney-
 ther was there quier, nor bodye
 of the

Another
 proceeding.

The displaying

of the churche, but making it
lyke Westminster hall. They
staled it aboute in maner of a
Cocke pytte, where all the peo-
ple myght see them, and their cō-
munion. In many places the ta-
ble stode very nere the churche
porch, that it myght the soner go
out into the churcheyarde. Thus
they proceded not bpwardes,
but outwardes & downewardes,
Ab equis ad assinos, that the churche,
belles and all, was redy to leepe
out of the wyndowes. Then
touchyng the ministracion, whe-
ther it should be leuened or vnle-
uened bread, oh what a doe there
was: first it must be vnleuened,
but bzooder and thicker then the
olde maner was, and in anywyle
the prynte of the name of Iesus
left out, whiche was as odious a
syght

An other
proceedyng.

sight to the, as þe signe of þe crosse
 was to Iulianus Apostata, who in
 anye wyse coulde not abyde the
 sayde sygne, neyther in churche,
 wyndowe, oz other place. Then
 these Iulianistes to bryng the Sa-
 crament to a moze prophane vse,
 they deuised, that the bread shuld
 be leuened lyke to other common
 bread: from the whiche though
 many crommes did fall they for-
 ced not, so lytle they esteemed the
 matter. For suche Sacramente,
 suche minister, suche carpenters,
 suche toles. And too colour the
 matter for the better deceyvinge
 of the vnlearned people, they fo-
 llowed the ensample of a Mason
 whē he worketh stones to build a
 house. For firste he doeth rough
 hewe them, somewhat to propor-
 tion: the he polystheth the to make

The displaying

The first of them pleasant to the eye. In li-
munio bo- ke maner (sayde the Protestan-
kes were tes, and authoꝝ of our late reli-
rough hewen gion) do we. The first and second
Communion booke, were but
rough hewen, wherein they sayd
truth, foꝝ god knoweth thei were
but homely stufte. But this boke
(quod they) meaning their laste
boke of Communio (which was
the woꝝste of all) is wrought too
the perfectio. Wherin they seined
muche lyke vnto a poore blynde
Mason, that should come to sto-
nes that were purely wrought to
a perfitte forme, by the finest woꝝ-
keman that could be founde: who
pozing on them with his dymme
spectacles of ignoꝝaunce, doeth
thinke with his blunt rusty & cro-
ked toles, to amende the woꝝkes
manshpy of the stones, and bunn-
glyng

glyng longe about them, made
them euer worse and worse, tyll
at length they serued for no pur-
pose, touching thentēt of the first
workeman. Euen so did thei. For
the holy ghost hath wrought in
the catholike churche, the perfit
faith and righte vse of the sacra-
ment of the altar, to be offred to
the father, as a moste swete sacri-
fice, in remēbraunce of the death
of his sonne, and to be receiued of
al faithfull people, in remēbraunce
of thesame death of chzist. Which
is both the offerer & the sacrifice,
offred in the holy masse, till these
bunglers toke in hande thesame,
meanig as thei thought to amēd
it. But as their presumptiō was
bayne so in thende it proued. For
God seing their inconstant vani-
ties in misusing his sacramētes,
A.iii. brought

The displaying

The confu-
sed ordres a
bout this cō
munion.

brought all their attemptes to a
vaine effect. And touching the or
dres in receiuing their cōmunion,
it was marueylous confuse. For
some of the cōmunicantes wold
stande, some sit, some knele, some
wold holde the cup himself, some
wold receiue it at the ministers
hande, some of his nexte fellowe,
some wold haue a short pece of
bread, some a thine, some a thicke
and thinne. Some wold vse the
ministracion themselves, some
were contented too take it in the
churche, and some at their owne
tables, & after souper, according
to the institucion. Some wold
haue the wine to be drōke in pew
ter, some in siluer, and some in a
glasse oz trene dishe. Some wold
haue a table cloth to couer þe board
some a towel, and some neither of
them

them both. Thus in some they be-
sed the matter in suche sondry so-
mes, that the Total was nought
Thus were they euer learning &
neuer able to come to the truthe.
But God seying this their Babil-
lonicall Tower of cōfution, buil-
ded against his diuine maiestie,
and his churche, did sodeinly and
miraculousslye ouerthrowe all
their confused deuises, restoring
truthe to her former state by the
sprete of trueth, whiche hath led
and conducted his churche oute
of manye daungerous and stor-
my seas, into the hauen of tran-
quillitye, in vnitie of trueth, the
true tryal of Gods sprete. Which
truthe the church learning of the
sprete of trueth, hath euer kepte,
and wpll kepe too the worldes
ende: where these truce breakers

I. iiii.

Chall

The displaying

shalbe euer learynyng and neuer
able to come to the truthe.

Couetous

Couetous they were (as it
were to be wished none wer
nowe) but whether they were so
let al mé examine with thēselfes.

**Purcha-
sing Apol-
eles and la-
yed disciples**

If they wer not couetous, what
mente they to go about to make
their bastard childzen legitimate
by acte of parliamente, and that
their purchases of lande myghte
be in as good effecte in the lawe,
as the landes of anye tempozall
lordes, or other laye men : mea-
ning in thende to adioyne lande
to lande, and to accumulate one
possession vpon another : Where
learned they this trade ? Of the
primatiue church, whereof they
boiste so much : Learned they this
in the scriptures, wherof they do
so muche glozpe ? All thinges a-
menges

monges the Apostles and other
disciples were commen. And dyd
our ioly Apostles imitate them so
well, that of that which was co-
men to make it priuate to serue
their own bellies: A pzetymita-
tion. They were wont to cry out
vpon the liuinges of the late ab-
bees, & monasteries, saying they
were the theues, and spoylers of
the realme. But who shuld haue
cryed out vpon them, when they
had so enriched themselves, with
sondzy patrimonies, that their
bzattes, and beggers chyldzen
shoulde haue proued gentlemen?
Truely if this case be well wey-
ghed of graue & sobze men, they
maye gesse at their marke. They
ought to haue bene by s. Paules
rule keepers of hospitalitie. But
what pooze craftesman, or ether
labo-
r.

Exmple
fare in the
houses of
our wyued
by shoppers.

The displaying

labozer, bled lesse: A man myght
as well haue brooke his necke as
his faste at their houses. They
kept such diete in their fare, that
none coulde gette anye reliefe at
their doozes, but Venus, and her
sonne Cupide. And to thintent o-
thers should be no keepers of hos-
pitalitie also, they bled to call the
same & pompeuse practyse of the
prelates and suche like. Yea but
more couetous thei were yet. For
to fynde ryches they would ney-
ther spare church, nor steple, dead
mennes graues, or other place.
What goodly monumentes haue
these sacrilegers subuerted too
hunte after pence, the corrupter
of mannes life: What graues of
honorable mē, and byshops, haue
these men left vnouerthrowen:
to fynd that was none of theirs:
Surely

Dead men-
nes graues
ouerthrow-
en for mo-
ney.

Surely I may compare them to
 Darius, that couetous Monarche: *Plutarchus in*
 who too seeke money serched the *vitis illustris.*
 tombe of Semiramis the quene of
 Assyria, whiche buylded Babylon:
 where he founde this poesie en-
 grauen vpon the same. VVhat
 kyng soeuer he be that lacketh mo-
 ney, let him open this Monumente,
 and take what he wyl. Nowe Da-
 rius creditynge the wordes of the
 poesie, caused the floone of the
 graue to be remoued, where hee
 founde no money, but another
 saying, wyrtten vpon the inner
 part of the said stone, conteyning
 these wordes. Vnlesse thou hadst
 been an euell man, vnfaciable
 of money, thou wouldest neuer
 haue serched the graues of the dead.
 O noble woman, whiche not o-
 nely in her lyfe tyme hated thys
 filthie

The displainge

filthie vice of auarice, but also af-
ter her death hadde conuenient
tauntes to reprove the same. I
would she had seene the robbery of
dead men in our time committed
by a sorte of hungry whelpes gre-
dy after their pray. The protestā-
tes were accustomed too saye the
papistes were massemongers, &
couetous in sellynge masses for
grotes: but thei themselves were
Gospelmongers, in making roy-
all and noble Sermons, fyue or
sixe in a day, yea & God knoweth
suche stuffe, that they prouoked
more laughter, then anye vice
could vse feates in playing of his
interlude. Philippe Sannio wherof
we reade in Xenophon, could not
deuise more toyes to make Calias
guestes to laughe at, then these
merie pantons deuised for their
audience:

*Xenophon in
Sympos.*

audience: noꝝ yet in the Serycusans
dauncing wenche was moze chis-
ning in delisting Critobulus, Socra-
tes, and the rest with her sundrye
harmonies, then in these pleasant
ghospelmen was too exhilarate
their fellowe disciples and bre-
thren in Chyiste.

Boasters also they were, and
replenished with all kyndes
of arrogant speche, reuelling all
kinde of doctrine repugnant too
theirs, belying the auncient wri-
ters and generall counsailes, ra-
uing vpon the doctours of the
church, comparing themselves to
the Apostles, saying: where went
Peter oꝝ Paule to schole? & why
maye not we haue the spirite as
well as they? With suche other
woordes, presuming too affirme
themselues (hauing certayne ter-
res of

Boasters.

The displaying

textes of the newe or olde testaments) that they were as well learned, as they that had studied diuinitie. xl. yeares. Thus they seemed to be doctozs of the lawe, not knowyng what they did say, noz whereof they dyd affirme. A marueyle it was too see the foolish arrogancie of some symple men, whiche would not sticke out of the shomakers shoppe to skippe into the pulpet, yea & some from treading of moztar into the top of a tree to make a collation, as they termed it: but it myght haue ben called a collusion, for prophaning of gods holy worde, and deceiuing the simple people. Besides, whatsoeuer in their owne conceytes they hadde taken for a veritie, the same wold they proude-ly vtter and saye, this is the veritie
and

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and that is the veritie, crediting nothing, but their owne vaine expositions. Upon whom the wordes of the communicall poete may be verifed.

Nothing more wicked then a mā *Terentius in adelph.*
vndiscere.

Onlesse it come of hymselfe he thynkes it vnmete.

PRoude also : whose myndes *Proude;*
were so exalted with arrogancie, that no mā was thought worthy their company, except he were of their sectes and opiniōs. They would heare no man, except he would incline to fauoure their proceedings. No doctours interpretation could be admitted vpon the places of scriptures, but suche as were of their owne deuises. The auncient fathers would not so proudeely speake of
their

The displaying

their most godly woorkes, as our
doctours argued of theirs. The
olde doctours would committe the
same to the censure and iudge-
ment of the church. But the
newe doctours woulde preferre
theyr woorkes vpon theyr owne
iudgementes. Pride the mother
of heresie begatte these her chyl-
dren to resist their predecessors.

Jacob. iiii. But god from time to time hath
resisted the proude, and hath en-
dowed the meke with his grace.

Esay. v. The prophet Esaye saith. Woe
be vnto you which seme wyse in
your owne eyes, and prudent be-
fore your selues. Therefore God
requireth suche to be ministers &
interpreters of his worde, which
are humble and meke. Suche I
saye, whiche wyll mistruste theyr
owne wittes, and crye with the
prophete

prophete Dauid: Giue me vnder Psalm, iiij,
standing, O lord, and I wyl see
the thy lawe, to thintente I may
learne thy commaundementes.
Doubtles the fowers of that
heauenlye wysedome, haue not
their discourse vpon hyghe mou-
taynes, but into the lowe val-
leys. Therfore they that wyl be
partakers of the true vnderstan-
ding of goddes misteries, ought
not to contempne the godly expo-
sitions of the auncient fathers,
but with all humilitie to submit
themselves as scholars glad too
learne, & willing to embrace such
holsome doctrine, as is taught in
the churche of God. And not to
play the partes of vnchristie and
proude scholars (as the mooste
part of our hereticall preachers
were, who went about to correct
L.i, . their

The displaying

their maisters) but with attentive eares to heare, reade, peruse, and then to receiue as God shall put in minde.

**Cursed
Speakers.**

**The kynges
maiestie.**

Cursed speakers also in blessing their tongues after a most blisful sort not only against þe church, the spouse of Christe, but also against our princes, the Kyng and Quenes maiesties, and other magistrates appointed by God, to the rule and gouernement of this realme. And howe abhominable they haue from tyme to tyme yll sayd of the kynges maiestie, reuerence and chaine constrayneth silence: vnto whome they oughte to beare al obedience: considering it hath pleased the Quenes maiestie to ioyne her selfe with hym in marriage, being as nowe one body, so that any iniurie oz slander

Der

det doone, or spoken against his
 grace, the same is doone to them
 both. I can not chole but wonder
 to consider what cause should pro-
 uoke them to malice his persone.
 What vice haue they harde, where
 in his grace is speciall ye noted.
 Unles temperate, sobrietie, and
 deuotion be counted for vices.
 What ill proportiō of body, or de-
 formitie of bysage, vnlesse they
 wil seme to correcte nature. Wel,
 sieth the note of any special vice,
 or lacke of natures dutie, hath
 not moued them, what should be
 the cause then. With what ver-
 tue are they offended. Not with
 temperance I am sure, for that
 is a decent qualitie in a king, and
 as Tully sayeth, it is the ornament *Officio. lib. 3.*
 of mannes lyfe, and the appeasement
 of the passions of the mynde. For

L.ii.

with

The displaying

With sobrietie I dare saye: for
that garnisheth all other quali-
ties. And if deuotion be the cause
of offences, they muste or oughte
to be angrie with themselves.
For what man is there that ly-
ueth, but he hath a certē zeale, or
sparcle of feare towardes the po-
wer diuine. Then the kinges ma-
iestie being a vertuous prince &
of himselfe a noble personage, let
vs cease of all sclaunder, if not
for his owne sake, yet for the
Queenes maiesties sake his true
and lausfull wyfe, and our ver-
tuous and godlye soueraygne.
But as the protestauntes haue
bittered their vncharitable sto-
maches vpon the temporall magi-
strates, so haue thei vsed the like
vpon the spiritual. But these are
they, mencioned in sainte Jude,
whiche

whiche despyse Rulers, & speake Jude. 1.
yll of those whiche are in autho-
ritie. Yet Michael tharchaungell,
sayeth he, when he stroue against
the deuell about the body of Moy-
ses, durst not geue a railing sen-
tence, but sayde, our lorde rebuke
the. A wonder it is to se these cur-
sed speakers triumphe vpon their
knowledge of the scriptures, and
yet haue no power to followe the
same. I praye God they may be
lesse bablers, and make both the
and all mē better followers. For
we se manifestlye the plagues of
God imminent for misusing his
grace & blaspheming his name.
Yet many, especially the protesta-
tes, hane no grace to impute it to
impietie of lyfe. But they obiecte
the sayde plagues of God to the
cause of religion, as though their
L. iiii. owne

The displaiyng

of one synnes were free and vn-
worthye punyshement: and as
though the catholike religiō now
blessed were a thynge of late inuen-
ted: whiche religion hath contin-
ued firme and stedfast sith the
raigne of kynge Ethelbert, who
was conuerted to embrace chris-
tianitie by saint Augustine, in the
yere of our Lorde after the com-
putation of Beda. D. lxxxvi. tyll
within these xxi. yeres. And also
long befoze the tyme of Ethelbert,
the faith of Christ was yet recei-
ued by one Lucius kynge of this
realme, who sent Ambassadors
to Rome too Pope Eleutherius,
that it might please him to sende
some of his learned men, to prea-
che the name of Christe, and too
minister Baptisme. Who moste
willingly accōplyshed the kinges
desire,

*Beda in hist.
ecclesiast. lib. i.
cap. xxii.*

desire, in the yeare of our lordes
hundred fiftie syre. Soo that it
appereth the religion nowe re-
stored by the Quenes maiestie,
is not of newe inuencion, but of
great antiquitie. And so longe
as this Realme was in vnitie
thereof vndiuided, it continued
in inspeakeable welth, and pros-
peritie, in marueylous loue and
amitie, in true dealing and honest
simplicitie, and in al kinde of god
lines and pietie. But since it fell
from vnitie of religio, it hath fal-
len from the grace of God into al
kyndes of wickednes, skarcitie,
falshode, decept, and other abho-
minable vices, and from the ac-
customed valiaunce in feates of
armes into effeminate myndes
cōtaminated with horrible lecher-
ie. The experiēce of which vices

L.iii.

pite.

The displaying

piteously we dayly fele, as a iust
rewarde of **GOD**, for breache of
the vnitie of his religion.

Disobediēt
to fathers &
mothers.

Disobedient to fathers & mo-
thers, whiche vice our lord
knoweth, is vniuersally frequen-
ted. For what childe for the most
parte, doth honour his parentes,
according to his dutie? What re-
uerēce doth he vse towardes thē,
whiche of their owne fleshe and
bloud hath brought him forth in
to the world? A dere collope it is
that is cut from the owne fleshe,
& yet that degenerate collope, I
meane the childe, vnnaturally re-
sisteth & disobeieth the parentes.
But hereof the parentes maye
thanke them selues, whiche for
wante of good education, no-
sel them vp with wantonnes, suf-
fering the raynes of youthe to bee
let

let go, and vnbzidled, not considering the heate of youth too be prone, and redy to al vices, as Herodiane sayeth. The myndes of youth from good and honest discipline are prone and apt to banitie & pleasures. The auncient trade of this Realme in education of youthe (befoze the late tyme replenished with all myschief) was to yoke thesame with the feare of God, in teachyng thesame to vse prayer moznyng and euening, to be reuerēt in the church, at their first enteraunce into thesame too make the sygne of the crosse in their foreheades, too make beyssaunte to the magistrates, to discover their heades, when they mete with men of auncient yeres and of hoze heares, accoꝝdyng to Quides verses.

Libro primo.

L. b.

Age

The displaying

Faſto, lib. v.

Age in tyme paſt, was had in
great price,

And to a hore head eche chylde
did ariſe.

But now cleane contrary, no
thyng is leſſe bleſſed then morning
and evening prayer, more veneration
in the church neuer more
frequented, nor diſobedience too
magiſtrates and aged men at no
tyme more practiſed. And as for
repairing to the church, is counted
a thing of no importance. For
howe can the chylde put that in
practiſe, which the parentes the
ſelves neglecte? The parentes
being infected with hezeſie, the
childe muſt folowe theſame, and
muſt do as the yonge Crab dyd,
whereof we reade a pretty tale in
Eſopes fables: who being com-
maunded of his dame, not to go ſo
croked,

croked, but to go moze strayght:
O mother (q he) go thou before,
and I wyl folowe. In lyke maner,
if the parentes wold walke moze
duely in their vocation and dutie,
the chyliden would doo the same.
But as the fathers are, so are
the chyliden. The ill lyfe and he-
reticall trade of the parentes, ma-
keth suche vnhappy and disobe-
dient chyliden, who in the ende,
except thei be loked vnto in time,
wyl be the fathers bane. For the
chylde, if his father be a catholike
man, will not be ashamed to say,
he hath a papiste to his father, or
an old dotting sole to his mother.
A pitifull hearyng, that herespe
the regent of mischief should
beare suche rule without correc-
tion, to cause suche enormities in
youth to rayle vpo the parentes.
wherfoze

The displaying

Tob. iiii. v.

Daniel. xiii

wherefore to redresse the common
vice in chyl dren of disobedience,
let them with godly perswasions
bryng them vp, and chiefly in the
feare of God, and reuerence too
his religion. Let them followe
the example of Tobias, who bryn-
ging vp his sonne Tobie after a
godly sorte, had his sonne to pro-
ue according to his education, &
lyued infinit yeares, too the ioye
of his parentes. The parentes of
Susanne, brynging vp their dought-
ter in the feare of God, had their
ioyes doubled by þ marueylous
deliuerie of their doughter out of
the handes of the cruell iudges.
Contrary wise if thei suffer their
chyl dren to persist in wycked and
wanton life without due correc-
tion, they shall fele the sorowe of
Hely the priest whome sor wyck-
ed

ked education of his childre, God
 did greatly punishē. Here also
 were worthe of remembraunce
 the correction whiche ought too
 be doone too apprentises and o-
 ther seruauntes, who beinge no-
 sold in libertie, are not onelye
 odious to the worlde, but also
 vnthysse towarde their mai-
 sters, and in maner become mai-
 sters theselves. Whose bynging
 by is so leude, that they be gro-
 wen to suche insolencie, that no
 good mā oz priest passing by the
 in the stretes can escape without
 mockes. But let their maisters
 take hede, for I beleue when thei
 see their tyme, they wyll mocke
 them to in thend, hoping one day
 to haue the spoile of their goodes.
 Besides this, their dissolute ly-
 ues are suche, that no regarde
 they

Apprentises.

The displaſyng

they haue at all to repayze to the churche vpon the holy dayes, but flocke in clusters vpon ſtalles either ſkorning the paſſers by, or with their teſtamētes vtter ſome wyſe ſtaffe of their owne deuife. So that prayer is ſeldome ſeene to procede out of their graceleſſe mouthes. Therefore let all maſters take hede vnto their ſeruātes, and brynge them vp bothe in the feare of God and of themſelues, leſt thry wyſhe in tyme too come that they had reſtrayned the with due coꝛrection.

Unthankefull, vngodly, vnkynde

VNthankefull, vngodly, and vnkynde, thei be in ſparing from thankesgeuing, chieſly too God the authour of all goodnes, and next to the Quenes maieſtie our naturall ſoueraigne lady, for the reſtitucion of thancient and
true

true religio of this realme, which
 of late was putte to exile, and in
 stede of the same a straunge and
 base woman called Heresy inter
 taigned, who hath so polluted
 this countrey with bastardes &
 misbegotten childzen, that on-
 les it had pleased the diuine ma-
 testie to haue toynded in mariage
 the moſte excellent and vertu-
 ouse Phylip our Kyng and seue-
 raign, nowe with the true mhe-
 ritour and moſte Godly matrone
 Mary oure sayde Quene, the
 bloud of the sayde basebegotten
 childzen had vnnethes bene abo-
 lyshed. And yet the ingratitude of
 vs their subiectes is such (especi-
 ally the Protestantes) that al-
 moſte it is intollerable. The vn-
 kindenelle of vs in this so ample
 benefite is extended soo farre,
 that

The prote-
 stantes be
 bastardes
 by the deus
 begotten
 vpon heresie

Ingrati-
 tude.

The displaing

Pro. xii.

ii. Reg. xvi.

that in maner we deny any benefite receyued at all. Yea and for the moſte parte in recompence of that benefite alredy receyued we rendze vnthankefulnes. But I feare me, as Salomon ſayeth: He that doeth render an euill turne for a good, euill ſhall not departe his houſe. I praye God to ſpare that plague from thys realme, whiche for vnthankefulnes it iuſtly deſerued. I feare me a great many in theſe dayes, for that they ſee not the deuyls of theyr vnthankeful heartes come forwarde, which daily they imagine againſte the Magiſtrates, like Achitophels part, who ſeing that his practyles was not executed againſt kyng Dauid according to his cancred ſtomake, wēt home to his houſe & hanged hym ſelfe.

selfe. But in these oure ingrate
 doinges we are much worse then
 the pooze beastes of the yearth, Brute beas
 which would remembze a benefite des be not
 long after they haue receiued it. ingrate,
 And no marueil. For as our crea-
 tion farre exceedeth þe brute beast,
 so is our liuyng in some thynges
 to theirs inferior. What murmu-
 ring, grudging, flanders, rumors
 lyes, bookes, tales, are in these
 dates caried abroad in the world
 against all sortes of magistrates,
 whom we ought to obey for con-
 science sake, according to the ad-
 monition of saint Paule. But if
 stay might be made here to touch Roma. xiii,
 the particuler abominations be-
 sed of these loitring lubbers, this
 volume would growe to an infi-
 nite bignes. May not the kyng &
 Quenes maiesties saye to these
 M. i. murmurers

The displaying

*Plutarchus in
vita Themi-
stoclis.*

murmurers, as the balliant The-
mistocles sayde to the Arheniens,
whiche murmured againste his
laudable feates done for the li-
bertie of the citie. Why make you
these tumultes and rumours against
them, of whō by manifolde waies
you haue receiued so many cōmo-
dities? May not oure Byschoppes
and other ecclesiasticall gouer-
nors, say the like to this carelesse
multitude, that Pompeius sayd
too Marcellinus, whoo receiuyng
many benefytes at his handes,
forsoke him and ranne to Caesar,
that afterwardes he was not a-
shamed to reuile Pompeius open-
ly in the Senate house at Rome.
But with a conuenient & modes-
tate taunt Pōpeius said these wor-
des: Art thou not ashamed Marcell⁹
to speake euil of him, by whose be-
nefite

*Plutarchus in
vita Pompeii.*

nesite, of a domme and spechelesse
man thou art made eloquent, and of
an hungry sterueling, thou art now
so well satisfied, that thou canst
scarce refraine vomite? What shall
I say moze of this their ingrati-
tude, whiche in ciuile lyfe is a
thing moste odious? But exho:te
al men to take a new purgation,
and to purge their stomakes of
this their malancolike grudging-
ges, least the matter do growe to
suche abundance, that no purga-
tion wyll serue. Let them cōsider
the plague, which redounded bp
on the murmuring stomakes of
Chore, Dathan, and Abiron, who
for grudging against the autho-
ritie of Moyse, were swallowed
into the yearth. And let all suche
as will seke for none amendment
loke for no lesse, if not the like, yet

Num. 16.
Iosephus de
antig. lib. 4.
cap. 2.

Id. it.

as

The displaying

as terrible.

Truce breakers.

TRuce breakers also bee they? And concernyng this breaking of truce, vnitie, & conoord, rehearsal is made befoze. For they counted that the continuance in vnitie of religiō, was to stale for thē to obserue, but thei wold seke some other truth contrary to the truth bled in all countreis, to purchase vnto theselues a perpetual name, like vnto Herostatus, who to winne a name, caring not whether it were good or bad, attempted many vile enterprises, and amonges all, he set on fier the temple of Diana in Ephesus, whiche was the notablest tēple in all the worlde. Euen so these truce breakers, to get them a name, peruerfed al godly orders many hūdzred yeres bled in the church of christ, and

Valerius

Maximus,

lib.8.

Strabo in lib.14

and al other holosome institucions,
frequented in the same. And thus
in breaking of vnitie, the knot of
mannes life, they became altoge-
thers truce breakers, and subuer-
fers of Gods truth.

False accusars, riotous, and de-
spisers of them that be good,
in flaundering of good & vertuous
men with il names, calling them
Sodomites, whoremongers, ill li-
uers. And while they were thus
accusing of others, thei theselues
lyued moste abhominably, coue-
ring their owne offences, in bely-
ing others, muche lyke Pharaos
wyfe, who to couer her owne vn-
shamefastnes, accused Ioseph to
her husbände: and like vnto the
Phariseis, whiche to flaunder
Christ, ceased not daily w impu-
dent wordes to belie him, saying:

False accu-
sers. Apo-
stous. De-
spisers of
them that
be good.

M.iii.

He

The displaīnyng

He is a Samaritane, he hath a deuil within him, he is a blasphemour, a glutton, a seducer of the people, he denieth to pay tribute, and suche other wordes, to bring him out of credite with þe people.

Dispisers
of þe godly.

The like wordes haue the Protestantes vpon religious & godly men, whose holynes and austeritie of lyfe, because they haue no willes to followe, they be not contented to suffre thē to go oz passe quietly without their tauntes & reproches: Yea, & some to bitter furth the hollesome frutes of their spirites, care not to put many in daunger of their lyues. Was it not a gooly frute thinke you for these men (whiche crie vpon the lord, & like the lordes lambes do suffre persecution, as they terme it) in the beginning of the quenes maiesties

maiesties raigne, contrary to the
 obedience whiche ought to be in
 subiectes, & resisting the Maior,
 the Sheriffes, & the Aldermen,
 to make such a tumult at Baules
 crosse, seeking meanes to kyll the
 preacher, yea & one of the so bold
 to throwe his Dagger at him.
 Was not this thinke you a chari-
 table worke of their paciēt sprites
 whiche they so boasted of, proce-
 ding from the entrailes of their
 thirsting stomakes, whiche with
 thirsting voyces cried styl upon
 the worde of the lord: Was there
 not also another fyne piece of
 worke of these charitable & meke
 lambes vttered: when a gunne
 was shot at another preacher ma-
 kyng a godly sermon at Baules
 crosse: Was not this also, thinke
 you, a meete practise of this perse-

The throw-
 ing of the
 dagger at
 the preacher
 at Baules
 crosse,

Shooting
 of a gunne
 at the pre-
 cher at
 Baules
 crosse.

M.iii.

cuted

The displaying

The cruel
acte done at
Westmin-
ster vpon
Easterday.
1555.

Freer Peter
to hurt
with a
stone.

cuted thepe : What I pray you
was the abhominable facte done
at Westminster in saint Margaretes
churche, by the like charitable
champion vpon Easterdaye?
Who (all the people beyng in a
godly quietnes at our Lordes ta-
ble, aboute to receiue the blessed
body & bloud of Christ suddenly
rose a desperate ladde & strake
at the preist, hauing almost slaine
him, and diuers other honest
persones there present? Was not
this also suppose ye a godly acte,
mete for suche a professour: who
professing the deuils religion, be-
came altogether a minister and
limme of the deuill? Was there not
also a great learned man, and a
Freer of Grenewich called Peyto
almost slaine with a stone passing
in a wherye by the wharfes of a
lighterman

lighterman, that a long tyme after the poore man lay sicke, scarce yet recouered: And yet for this facte the sayd godly man sought none other reuengemente, but when he was demaunded why he caused not the partie to be punished, sayd: God forbid. For nowe I vnderstandyng his malice, haue a good cause to praye for him that he may amende. O good man, and worthy to bee had in estimation, who folowing his maister Christ sought no reuēgement, but praised for his enemies.

He did not as that malicious, & heretical Freer Bale dyd, who beyng reproued for a detestable sermon he made in Hampshire of a worshipful man, did not onely seeke reuengement in causing the

The wor-
des of Iep-
to touchyng
the mā that
did hurt
him,

The reuen-
gement of
Bale vpon
a worship-
full man of
Hampshire

M. b.

partie

partie to stande vpo the Dyllozy,
 but also made a shamefull booke
 against him, entituled An expostu-
 lation againste a ranke papiste in
 Hampshyre, most shamefully re-
 uilpng the sayd man of woorthyp
 moze lyke a fylthye ruffian, then
 lyke a manne that semed to the
 wozlde to haue the spirit of God?
 Many other ryotous ruffynge
 practised by these rakehels there
 bee, whiche for breuitie I nowe
 omitte. I maye compare them
 to Sulla the cruel Romaine, or to
 Catiline that vngracious varlet,
 whiche disturbed the common
 wealth of Rome, & sought mea-
 nes to brynge the same to vtter
 confusion.

*Appianus in
 civil. Ro. bello.
 Salustius in
 coniuratione
 Catiline.*

*Traitours
 Headie,
 hyghmyded.*

TRAITOURS, headdie, and
 hyghmyded, are these pro-
 testantes, prouokng the good
 to

to conspiracies, alluryng the euill
to put the same in practyse, son-
dye wayes vtterynge their tray-
terous stomakes. What newe
deuises do somme of them ima-
gine to make hurly burlyes with
in this realme: But God the be-
trayer of all traytetous heartes,
euē in tyme discloseth what they
bee. And the deuill the authoure
of treason, byngeth his dare-
linges infected with treason the
handmaide of heresie, to a shame
full and vile ende.

What brought Northumber-
lande to his deserued ende, in go-
ing about to displace y^e Quenes
maiestie of her iust tyle, but trea-
son and heresie, the instrumentes
of his deuillische attemptes: What
brought Wyat to his shamefull
ende

Northum-
berlande.

Wyat.

The displaying

Crumwell

**The late
traytours
Throgmar-
ton, Clue-
dall, Stan-
ton, and
others.**

Oldcastle

Acton.

ende, but rebellion begonne for
heresyes sake and treason, conti-
nued tyll he was ouerthrowne
What was the cause of Crum-
welles falle, but heresie begonne
with spoyle of Abbeis, & treason
against the kyng himselfe: What
was the cause of the deathes of
oure late traytours, but heresie
the foundresse of their cōspiracie,
and treason intended against the
kyng and Quenes maiesties, &
the subuersion of oure common
wealth: What manne or woman
was there euer, beyng heretikes
but that heresy ioyned with trea-
son hath brought to confusion:
Was not Oldcastle, wherof we
spake befoze, brought to a misera-
ble ende for fauouring Wycklese
his opinion: Was not Acton of
his

his conspiracie, and came to the
 lyke ende, for fauouring the same
 opinions? I praye you, to what
 end came Crāmer the late bishop
 of Cantorburie, who in his fyrst
 ruffe soughte the diuorçe of the
 most vertuous quene Katherine,
 lawfull wyfe to kyng Henry the
 eight, & mother to our most gra-
 cious soueraigne ladye, and af-
 terwardes continued in promo-
 tyng of heresye, and diuorlinge
 this realme from a godlye wyfe
 called vnitie, preferringe heresy
 that strumppette to matche with
 this noble comon wealth. *Immittens
 falsam in alienam messem* Finally to the
 like endes arriued all heretikes &
 traitours in all ages. Many no-
 table histories might here also be
 reherfed, to set furth the due re-
 warde incident to treason, but
 for

Cranmer.

Polydorus
lib. 27.

The displaying

for as muche as mayster John
Christoferson deane of Norwiche
hath mosse abundantly treated
vpon the same in a godly & turned
worke whiche he made, intituled:
An exhortacion against rebellion.

*Similitu-
des of god-
liness.*

THEY haue also a similitude of
godlines, but deny the power
therof. This vice reherſed by S.
Paul was to heretiks in al ages
a large cloake for euery shouer,
though the stozme were neuer so
great. For a similitude of godly-
nes is a plaine dissimulation or
hypocritical meanes to seme to
the worlde to be godly, although
in dede quite contrary to the thing
pretended. This similitude of
godlines printed so in the brestes
of the protestantes, doth meruei-
lously in meruailous waies brast
out to the face of the worlde. Oh
how

howe they reioyce in these their
 similitudes? Was it not a pre-
 tie similitude at the fyrst chop (in
 the begynnynge of the miserable
 alteration of religion) to banishe
 the Popes authoritie, whiche
 from the beginnyng was the
 cheife of the Church here vpon
 perth, as is sufficiently recorded,
 as well in the volumes of auncient
 doctours, as in al cronicles writ-
 ten from the beginning. And for
 what purpose was this practise
 begonne? Doubtles to introduce
 heresie the guyde of all mischeif.
 Was it not a pretie similitude of
 godlines to cause the kyng by the
 vngtacious counsel of Craumer
 and others, to forsake his lawfull
 and moste vertuous wyfe quene
 Katherine, who for her hūblenes
 and godly demeanour towards
 the

The popes
 authoritie
 banished,

The disor-
 cement of
 Quene Ka-
 therine.

The displayng

The Kyng her husbände , maye
woorthely be compated to Sara, A-
brahams wyfe, and the rest of the
godly matrones in the olde testa-
ment. And here beganne fyrst the
occasion of all our misery and so-
rowe, the calamitie wherof oure
fathers haue partly felte, and we
their posteritie do feele the rest,
besechyng God to spare the rest-
due of his plagues, whiche this
realme hath iustly merited for
diuozement of this noble womā
from her true and lawfull hus-
bände oure late soueraigne lord
Kyng Henry the eighth. Who
can attribute sufficient prayse to
this noble Quene, or whoo can
poure out sufficient teares to la-
ment her sorowfull fate: What
duetie whiche ought to be in ma-
riage wanted in her best. What
obedience

obedience or humblenes of hart
towards her husbände, lacked
in the good education of this hea-
uenly woman. O what fervent
loue towards the poore com-
mons, remayned in her. O what
earnest affection towards the
poore members of Christe dayly
dyd she expresse. Her deuotion
towards God was unspeak-
able, her zeale towards the vir-
gin Mary was wonderfull;
her continuall meditations in
the bloude and passion of Christe
moste apparantly is known to
the worlde. Who so thintent she
might geue occasion for others,
to meditate the like, erected a liue-
ly monument, called the Moanie,
which liuely worke afterwarde
pitefully was rased. O moste hap-
pie woman, to happie too raigne

R. i.

amonges

The displaying

amonges vs: O moſte verſuouſ
quene, moze worthy to be crow-
ned in heauen, then to raigne bpō
earth. Who moſte patiently (as a
woman who had giuen ouer the
brunttes of this world, and had
armed her ſelfe with patience) cō-
tinued to thende in the feare of
God, in pietie of lyfe, in her accu-
ſtomed deuotion, and in her won-
ted conſtancie, ſo that no aduerſi-
tie of fortune could leade her out
of that path, wherein ſhe had bene
treaded from her infancie. And
as her life was godly, ſo was her
death: the circumſtance whereof
Polydorus Virgilius, in the laſte
booke of his cronicle deſcribeth.
And to the intent it ſhall not bee
thought & theſe her worthy prai-
ſes, are ſpoke here for flattery oꝝ
that thei be wzittē without boke,
the

the wordes of Polidorus Virgilius hereafter ensue. After the deuozement (sayth he) this noble woman was appoynted to remayne in a place in Bedfordshire, called Kymbalton, a place for the situation of no salubrite or holsoimnes of a yer: Where she beyng wonderfully armed with patience, lyued a holy and moste godly life. After wardes for very sorrowe & penesines of harte, she began to waxe sicke. Which when the king herd, he entreated Eustace Cappucius, the Emperours Embassadour, to go and visite her, whose commaundement accoꝝdinge too his duerie, moste diligently with all expedition he accomplyshed. But this noble Queene within syre daies after, was affected with a great sickenes, & feling the pan-

The displaying

ges of death begin to drawe nere
she caused one of her gentlewo-
men that was learned, to wyte
two letters: the one to the kyng,
and thother to the said ambassa-
dour. And the effect of this letter
sent to the kynges sh. ensueth.

The letter
of Quene
Katherine
to the kyng
her husband
lying upon
her death
bedde.

My deare and welbeloued soue-
raigne and husbände, humble com-
mendaciōs togethers with my due
re remembred. Nowe approacheth
the houre of my death, in the which
extremitie very loue whiche I owe
too youre maiestie, enforceth me
with these fewe wordes to put you
in remembraunce of the helthe of
your soule, whiche you oughte to
preferre before al trāsitorie thinges,
and in respectetherof to neglecte al
other cares of the bodye. For the
whiche both me your poore wyfe,
and also your selfe, you haue pro-
truded

truded into many cares and miseries. But I with harte do forgeue you, and as hartely I do wishe God to forgeue thesame, as presently with my good and deuout praiers I earnestly make peticion for thesame. Moreover I commend vnto you our dere doughter Marie, the comforte of vs both, to w home I beseeche you, too extende your fatherly pitie, according to sondry my petitions here tofore made to your maiestie. And furthermore mooste instantly I desire your grace to haue a respecte vnto my poore maydens, and as time shal serue, to see them well bestowed in mariage, which request is not great being but, .iii. in numbere. And that it woulde please you too cause my poore officers and seruauntes to be paid their wages due, and that by the space of one hoale yere after my

Our soueraigne lady
and Queene
that now is

N.iii. departure

The displaiyng

departure thei maie be founde of
your graces liberalitie, to thintente
thei maie not wander like maister
les men. Finally my last request is,
that mine eies onely wyshe to see
your grace. And thus I betake you
to God. In this sorte departed
this godly womā from the cares
of her bodye, to the ioyes of her
soule, the. viii. of Januarie. 1535. &
in the. xxviij. yeare of his Maies
ties reigne. But when the kyng
read her letters, he moste louing
ly bedewed the same with the
teares of his eyes. Thus farre
wryteth Polydore of the lamen
table state of this noble Quene
Katherine: who for her vertue ex
ercised in this worlde, & her loue
shewed too all sortes of people,
was worthely named of the the
good quene Katherine. And so
named

named to this present day. Whose name not onely in heauen for her vertuous behauour, & deedes of of charitie, is enrolled in the booke of lyfe, but in earth is registred in the maine lieder of immortallitie. So that to remembre the calamities whiche ensued this diuorcement, it woulde make any prou harted with teares too lament the same, yea, if it were as harde as the stony Caucasus, or as sauage as the Tigres of Hircania. And whereof sprang this miserie: Doubtles by the similitudes of godlines, which then was pretended to the kynges maiestie by certen ponge whelpes newly crept oute of the stable, who too byrnyng the same to passe, inuented a similitude of godlynnes, too ba-

A.iii.

nythe

The displaying

nithe the popes authoritie, which
with all meanes possible with-
stode thesame. But here I know
certain good fellows wil obiecte
sayinge: Sir, you begyn to rage
to far vpo vs pooze protestantes,
& lay al this geare to our charge,
as though none but we and oure
scholeraisters were the doers he-
reof. But sir I pray you, did you
neuer reade a booke made by the
bishop of Winchester deceased, en-
titled of true obedience, whiche
booke inueyeth against the autho-
ritie of the Pope: Yes in deede
goodman protestant, I haue read
the sayde booke in latyn, and of
late I reade thesame also in en-
gyshe, but howe faithfully tran-
slated, I leaue that to the iudge-
ment of him which wyl compare
them bothe together, befoze the
whiche

whiche is annexed a drunken pro-
logue made by some hote spreted
brother, no doubt of as fine mat-
ter as the maker coulde deuyle.
But forasmuche as it is obiect-
ed that the authoz of that booke
and others also inueyed against
thesayd Popes authoritie, & that
they were not only protestantes
which sought the abandoning of
thesame: Wel then I wold wythe
that the protestantes whiche were
then the originalles of thesame,
would do as the sayde byshop of
Wynchester and other good by-
shoppes haue done synce, seke all
meanes possible to restore thesa-
me agayne, and to reduce that to
the olde state, whiche the prote-
stantes for ambition, and the o-
ther for feare, did then seke mea-
nes to displace. And as it is well
known

R. v,

The displaying

known that it hath pleased god
to call thautoz of that boke to his
mercy since, who with a repen-
tant harte with sainte Peter, la-
mented the denial of gods truth,
so I wold it were as wel knowē
that the other (I meane Cran-
mere) had repented in semblable
maner, and would haue acknow-
ledged goddes truthe to thende.
For the one hath ended his lyfe
after natures direction, thother
hath shortened his lyfe contrarie
to nature. The one in his bedde,
the other in the fier: the one in the
vntie of the church, the other in
the disoord of heretikes: the one
honorably, the other miserably:
the one as a catholyke, the other
as an heretike: the one a true mā
to God and the crowne, the other
a false man to God & the realme.
Therfoze

Therefore I appeale to al mennes
iudgementes herein to consider,
whether partie sought destruction
of this realme, or whether par
tie moze worthy to be blamed.

The one worthy of blame, but
other worthy condemnaciō. And
therefore pretended accordyng to
their dispositions, similitudes of
godlines, but denied the power
therof. They folowed subuersiōs
of abbates, being another simili
tude of godlines perswaded by
thesayd protestantes, by whose
pytfull spoyle procedeth the de
cay of our common wealth. For
it was thought befoze their sub
uersion that all thynges woulde
be better cheape, but they became
as good cheape as thynges did in
Rome, after the making of the
lawe, called Agraria. For whyles
the Senatours and other rulers of

Subuersiō
of monast
ries.

T. Linius De,
prima.

The displaying

*Appianus lib.
primo De bel-
lis cimibbus
Roma,*

the citie were strutting for thassig-
nementes of their porcions, the
hoale publike state was brought
to ruyne by dissension and ciuile
warres. The landes and posses-
sions belonging to thesayde ab-
baies, beyng let slyp at liberttie
from the sure bandes, wherewith
they were befoze duely kept to the
comodite of the realme and relief
of the pooze, are now neyther so
profitable to the owners (al thinges
considered) nor yet comodi-
ous to the common welth. It is
to be thought that some whiche
wer appointed doers about these
possessions, played the parte of a
Romaine called Quintus Fabius
Labeo, who beyng appointed a
daiesman betwene the Nolanes &
Neapolitanes, about the boundes
of their lades, did debate the mat-
ter

*Cicero Offic.
lib. primo,*

ter with either of them aparte,
whē they were come to the place,
and to thintent they shoulde not
encroche vpon eche other, the same
was staked oute indifferentlye.
Nowe in the middes there remai-
ned a parcel of ground vntouched,
which parcel of ryght also ought
to haue bene staked out to thuse
of either partes, but he adiudged
thesame to the people of Rome.
In lyke maner whyle some were
in debating the abbaie possessiōs,
and stakinge the same oute to the
kinges vse, some remained in the
middes, mete for their owne v-
ses. Thus these similitudes of
goodlines in repprouyng the ab-
batemen of their ill lyues, haue
brought both the abbaies and all
to vtter ruyne. And whiles they
were tickling the kynges maiesty.
in the

The displaying

In the eare with the abuses bled
in the same, they themselves sought
meanes to aspire vnto honour,
not caring for the miserie whiche
myght enue, nor yet seeking refo-
rmatiōs of the sayd abuses. What
a shewe of godlines was it, to wo-
ye, to induce so many straunge al-
teracions of Religion, after the
death of kyng Henry the eyghte,
but only to deny the power ther-
of: Did not men crye alwayes
vpon goddes booke, the worde of
the lord, the heauenly fode, the
spirite of truthe, and suche lyke:
But howe contrarie their dedes
were, too these their outcries let
themselves be iudges. Many other
similitudes of godlines haue they
brought forth, to the shewe of the
worlde, but the power of al god-
lines they bitterly denye with the
effectes.

The power
of godlines
denied,

effectes. And to come to some particular pointes: haue they not denied the power of goddes word, to worke any thyng too the iustifying of manne, by the water of baptisme? Haue they not also denied the moſte maniſeſt wordes of god ſpoken, touching the conſecration of his reall body in the ſacramēt of thaltar, and ſay that thoſe wordes be ſpoke tropically and figuratiuely, and that they can worke no ſuche effecte, as bread to be tranſſubſtanciated in to his body, although Chriſte by his Euangelistes, Apoſtles, Prophetes, Doctors, Martyrs, doth moſte playnely affirme theſame? Haue they not alſo denyed the power of God, in the wordes ſpoke by the prieſt at the tyme of conſeſſion, beyng ſo playnly commaunded

ded

The displaying

John. 11.

ded by Chyſte ſaying. Whose
ſynnes you forgiue, theſame ſhal
be forgiuen: Haue they not alſo
denied the power of gods worde
in the reſt of the ſeven ſacramen-
tes, abolithyng ſyue quite out of
their cōpany as vnworthy therof,
yea and the other twayne remai-
ning as they handled the, ſkarce
worthy the name of a ſacramēt?
And as they haue denyed the po-
wer of godlynes in theſe Sacra-
mentes: ſo haue they alſo denyed
theſame in the workes of GOD
wrought by his grace in all god-
ly men, to be any meanes too at-
tayne to iuſtification, contrary to
the wordes of S. John ſaying.
To as manye as receyued hym,
(meanynge Chyſte) he gaue them
power to bee made the ſonnes of
GOD, euen them that beleued in
his

John. 1.

his holy name: some peraduenture
will saye here. That faith onely
includeth so this power, that no
kynde of mannes woorkes after
faith receiued, can helpe him to be
made the sonne of God. But this
their saying will not stande with
S. Johns wordes. For he sayth
that to as many as receiued him,
and beleued in his holy name, too
suche peoplr so receiuing & so be-
leuing him, he gaue to them po-
wer to be made the sonnes of god.
Then if he gaue too them power
to be made the sonnes God, there
be woorkes wrought after saythe
so receiued, wherby thei haue po-
wer (in the merites of Chryste) to
be made the sonnes of God. And
thus by faith (and not by saythe
onely) haue they this power too
woorke the will of God, whiche
D.i, woorkes

The displaying.

Jacob, ii.

wozkes helpeth a man to iustifi-
catiō, as saint James affirmeth,
saying: What auaieth it my bre-
thren, though a man saie he hath
faith, if he haue no dedes, ca faith
saue him? How chaunceth it then
that the protestantes with theyr
onely faith beareth such swynge,
& glozie so in the scriptures, lithe
saint James so manifestly saith,
that withoute wozkes a man can
not be saued: If a brother oz a sy-
ster (sayeth he) be naked, oz desti-
tute of daily fode, and one of you
saieyth vnto them, God sende you
warmnes and fode, not withsta-
nding you geue the not those thin-
ges nedefull to the bodye, what
shal it helpe? Euen so faith with-
out wozkes, is dead in it selfe. He
also saieyth in another place, that
Abraham and Raab, wer iustified
by

by woꝝkes, and coꝛcludeth saying,
that of dedes & not of fayth only
a man is iustified. What moꝛe
plainer woꝝdes can be wiſhed foꝛ
to pꝛoue that woꝝkes auayle too
iustification? But what ſhall we
ſaie vnto you then (O ye peſtilent
proteſtantes) which with youre
ſugred talke and ſwete woꝝdes
haue begiled the pooꝛe people in
ſuche ſoꝛte, that thei beleue here-
ly they ſhalbe ſaued in a beleuing
faith, without any woꝝkes at al.
What ſhall we ſay vnto you, (O
ye betrayers of your countreye)
foꝛ this your laſtiniouſpꝛeaching
of onely fayeth too exclude good
woꝝkes, the chief ſtate wherefoꝛe
we were boꝛne? O wicked men
woꝛſe then the deuſel your father,
of whoſe pꝛogeny ye are lyneally
deſcended, What ment you here?

D.ii.

in to

The displaying

in to robbe God of his glozy, and
to bereue from his pooze mem-
bers their reliefe and fode: What
glozious similitudes haue you vs-
ed in these your practises, to be-
gile the pooze men: Hope in the
bloud of Christe, truste in his re-
demption, he is our satisfaction,
his Death only can iustifie vs, and
suche like ye were wont to vse to
instil a zeale to the hartes of your
herers, the rather to credite your
Doctrin. These be twete wordes
doubtles, and mete to be hadde in
pryce of all men. But howe as ye
meane the God forbidde. I may
aswell saye. Doest thou beleue
in the bloude of Christe? Then
do what thou list, his death is
sufficient. But let euery catholike
man beware of this doctrine, for
it is a lying doctryne, a deceitfull
argument

argument, and a doctrine of deu-
uels. We knowe that our iustifi-
cation procedeth of God only, by
the passiō of his derebeloued sōne
Jesus Chryste. But this his pas-
sion beyng not to vs applied by
folowing his steppes, so farre as
it lieth in our powers, in doynge
the dedes of charitie, the same to
vs is not auailable. For al-
though his death is sufficient e-
nough to attaine to iustification,
yet if in the merites of the same,
we do not worke euerye man ac-
cording to his vocation, the same
to vs yeldeth no comfort. Saint
Paule therefore sayeth: that the
hearers of the lawe are not iuste,
but the doers of the same shalbe
iustified. Therfore accordyng to
the saying of Saint Iohn: let no
man seduce you, for he that doeth
D. iiii. rightes

1. Cor. iiii.

Iohn. iiii.

The displaying

Dioner. xl.
 Sap. x.
 Eccl. ii. vi.
 Isal. 7. 11. 10.
 Mat. v. vii.
 x. and. xx.
 Luke vi.
 John. v. xi.
 Rom. ii.
 1. Cor. v.
 Colos. iii.
 Gala. vi.
 T. Livius dec.
 4. lib. 5.

righteousness, is justified. The
 scriptures are full of these exhortations,
 in doing the woorkes of
 iustice the rather by Christ, & not
 by faith only to attayne to salua-
 tion. Therefore these odible per-
 swasions of the protestantes tou-
 ching this opinion, ought too be
 from the harte of man clerely re-
 pelled. And as Lincie reherling
 the oracion of Menippus Embas-
 sadour to Antiochus, spokē to the
 Romaines saich, that faire per-
 swasions in the beginning seme
 pleasant, but in thēde they be sor-
 rowfull, even soo the unhappie
 sermons & moze unhappie bokes
 made by these hedgecreping pro-
 testantes, semed at the first how
 pleasant stoffe, but thendes ther-
 of, god wote, are mozte lamenta-
 ble. for besides the ill opinions,
 beaten

bea
 re
 hat
 goo
 by
 tak
 daf
 ten
 mar
 it is
 roil
 tha
 ble
 ate
 wit
 the
 gla
 wh
 uel
 to
 kep
 neu

beaten into the heades of the careles multitude, libertie of lyfe, peace of y^e hathe borne suche swoynge, that protestantes good life bereth no rule. Libertie by meanes of these ruffians hath take such holde fast, that it hath dashed good life quite out of countenance. Libertie is rooted so in mannes harte, that to mooste me it is frakely retayned. Libertie a roister hath such interteignemēt that of many be receyueth a double welcome. Libertie a paradise at euery mannes bozde, is choked with the fare of many daintie dishes. Thus mooste sortes of men glad too haue libertie, care not what haste they make to the deuell. O deuelysh libertie, I would to GOD Germany might haue kepte the syl: so Englande had neuer bene troubled with the.

Apostrophe
to the vice
of libertie &
our countrey
men in Ger
many.

D. iiii.

would

The displaying

would to God thou haddest had
all our Englyshe bier too dzyne
dzone with Dance and Yacob
in Strasbozowe, vpon condicō
London had neuer reseynd the.
I would to God thou haddest re
mayned in Swicherlande a con
querour, so that thou haddest ne
uer had conquest in Englande.

For sythe thy arriuell hether,
many pooze men by thy vngracia
ous marchaundise are vndoone.
Many a good Englyshe man at
the first glad to entertaygne the,
for curtesie as a straunger, wold
now be rydde of their gweste, but
they cannot. But I truste shortly
to see the bankeroute and glad
to fye the realme. I heare saye
thy pooze companions now in
Geneua, Emden, Frieslande, Strasbo
rough, and other places of Ger
many,

nye, curse the time that euer they
 knewe the and thy haunte, if cre-
 dite may be geuen to the comers
 fro thence. Whose miserie is such
 that a chamber as bygge as a
 Shypnecotte is of as good rente
 as the best marchauntes house in
 Londo. And no maruaile though
 our coznerkreapers be so frende-
 ly welcomed, paying soe well for
 their welcome. I heard saye of
 one in Grauesende Barge, be-
 lyke some pilgryme of Goddes
 churche, that the pooze menne of
 that countrey which in dede were
 very pooze, befoze the repayze of
 our englishmen thether, are now
 become iolpe fellowes. And by
 what meanes thinke you? By
 lettynge out their cotages in the
 townes to our countreymē. Who
 because they be glad to haue thē,

The report
 of a pilgrim
 that came
 from Gods
 churche.

D. v.

vse

The displaying

Use no debating of the matter, as
we do, but bidde them aske and
haue. And they strapping small
curtesie, are contented too take
their offer. O lamētable cases of
a sorte of thurstie soules, whiche
for the thurst of the lordes worde
as they cal it, do thurst after their
owne destruction. The Lordes
woorde was taught here & esta-
blyshed longe befoze your dayes,
and the hole lāde beleued therein.
And wil you deuise a new lordes
woorde to cole your dzonken sto-
makes: Hath Germany a better
lordes worde, then y wherin eng-
land first did instruct you, & bring
you vppe from youre swadlyng
cloutes? Are you wiser the your
fathers, or more skilful then your
mothers: I thynke you to be sa-
ued, more then your parentes, or
Doe

doe
den
har
you
Get
call
phu
ber
the
M
you
Th
des
trif
sw
nor
cro
Bal
fut
tyl
no
M

doe you iudge them already con-
demned? For either of you are in
harde cases. Well well, consider
your cases and repente in tyme.
Get some of that precious roote
called Baaras Described by Ioseph
phus, whiche for euell spirites is
very medicinable, and dispatche
the sprites out of your stomakes.
Whisomer mone is past, you se al
your deuises will take no place.
The nest is founde and the bur-
des are taken, and in cage. Your
triformed bookes can beare no
swynge. Men regarde not Tur-
nors boke of the wolfe, nor yet the
cropeared fore, Hornes Apologie,
Bales vocation, Poynetes folpsh cō-
futation against the lerned trea-
tyse of Doctor Martin stande in
no steade, Noxes Doctrinall of the
Hasseboke, and your newe reu-
ued

*De bello Iud.
Lib. 7. cap. 25.*

*The booke
of the bre-
thre & perse-
cuted flock.
by the made
licke their
runninge a-
waye into
Germany.*

The displaying

ued practife of prelates, are confi-
ted here as vile. The Champion
of the faith, and your prayers for
the poockie Papiftes, are eftemed
here as traffe. Your boke of your
flinking martyrs, & Makebraies
Declaracon of his faith, are in
no reputacion. All the reſte of
your libelles and trumperie, are
abhozred of your owne brethren.
For they ſeyng your trayterie &
horrible villanie bled towardes
your princes, do with hartes ab-
horre both you the authozs, and
your bookes by you deuifed. Your
fine fetches in putting in the na-
mes of maifter Calwode the que-
nes printer and others (who with
harte deteſteth your doynges) to
your beggerly libelles as to bee
imprinter therof, euery mā now
eſpieth. Your ſlaunnderous billes
thzowen

thzowe about þe creates, to cause
commocion and strere amonges
vs, is counted but as an old prac-
tise of runagates. What shall I
saye moze? All your deuyles (de-
uile till your eyes stare) truste to
it, will come to none effecte. When
be wyse ynough, and haue good
warnings for crediting your in-
uencions. For there runneth a cō-
mon prouerbe in vsuall talke a-
monges vs Englyshemen. It is
as true as the protestantes libel:
that is as muche to saye, as it is
a starke lye. Therfore in what
credite you stande, let your owne
bzechzen be iudges. And this it
is to haue a similitude of godly-
nes, and to deny the power ther-
of. For when ye are demaunded
why you flee your couñtre, I am
sure you will aunswere, for the
lordes

The displaing

*The bled in
the wall.*

lordes worde: and haue you not
herem an outward face of godli-
nes, and in very dede denye the ef-
fect thereof. The partie which
played boe pipe in the wal, called
the Byrde in the wall of Alders-
gate streate, at such a tyme as she
was examined, wherfore she had
so deluded the world, she answered:
the lordes worde caused her
so to doe. And the pooze wenche
afterwardes making an open con-
fession of her practise, and desy-
ryng the people at Paules crosse
to forgiue her, & to praye for her,
made this exclamation vpon the
and the like which had procured
her to do that feat, saying. Wo be
vnto you heretikes, phy vpo you
all, that thus haue the Lorde in
your mouthes, and the deuell in
your hartes. This present daye
haue

haue I a good cause to crie oute
 vpon you, that in this sorte haue
 brought me to offende God and
 the Quenes maiestie in this my
 late practyse, and to be a galsyng
 stocke to the hoale worlde to my
 gret shame. And therfore beware
 good people beware of these here
 rikes, for as thei haue vndone me
 in counsailling me to attēpte this
 wicked enterpryse: soo they wyll
 vndo you all, vnles ye take hede
 by times of their noughty opini-
 ons: With many other woozdes
 spokē by her with weping teares
 against those mischeuous persōs.
 And there by y preacher that day
 (maister Wymley) the hole circū-
 staunce of that practyse, was vt-
 tered and was of the audiēce be-
 ry much abhorred.

So I dare sale y cartle whilch The Catte
 did hāge vp the Catte in Cheape that was
 syde,

The displaying

hanged by
in Cheape-
syde.

syde, in mockerie of priestes, and
delusion of the blessed sacrament
of thaltar, thought that feate to
be a worthy enterpryse. And I
dare say, thought himself a stout
champion of the faith, especially
escapyng scotfree. But lette hym
take hede, it is an olde said sawe.
Qui mockat mockabitur, he may perad-
venture mocke so longe till he be
mocked himselfe.

The disti-
guring of
s. Thomas
picture.

And he also thought himselfe
a toly fellowe that did mangle the
pooze picture of saint Thomas,
placed ouer the porche of Saint
Thomas of Acres by y^e worshyp-
full companie of the Mercers.
Who could not tell what other
despight to worke to the Saint,
but to disfigure the picture. But
Syz, dyd you neuer heare tell of
this prouerbe, *Non est bonum ludere cū*
sanctis

sanctis, it is not good to mocke with
 saintes: well I feare me you wil
 mocke so longe til you wil mocke
 at the gallows. And I dare saie
 if this man had bene demaunded
 why he did so, his answer wold
 haue bene, the lordes worde pro-
 uoked me. Thus of the Lordes
 woorde in all their doynges, they
 make a chypmang hooise, to vse it
 as they liste to do good or il. The
 deuell in his attemptes aswell a-
 gainst man the excellent creature
 of God, as also againste Christe
 himselfe, vsed the titles and pla-
 ces of Goddes worde. And is it
 any marueile, though his vnfa-
 ned ministers practise their mai-
 sters lessons? Crowe ye that fa-
 ther Browne the Broker of Bed-
 lem, could seme so pleasant a mā
 to the protestantes, and it were

Browne
 commonly
 called fa-
 ther browne

Id. i.

not

The displaying

not for his cloake of gods worde
that hydeth his sheperdes ap-
parell: Could his penithe prophes-
cies be hadde in suche estimacion
amonges the warme bzethen,
without his dissimulate besture
and his staffe lyke a shephepooke?
would the marchant men of Lon-
don with Pet peny ale, Sympering
Sylle, and other fleeryng flurtes,
their wiues vse their accustomed
peregrinations and pilgrimages
to visite the blisset Rode, called
pooze father Browne, that hath
the lordes gistes, at Illington,
Barnet and other places aboute
London, were they not moued
with the sprite: In lent was. xii.
moneth, at suche tyme as good-
man Browne was newly crept
out of Bedlem, and then lying at
Illington, to rest his sozr bones,
I harde

The lordes
giste.

The history
of certen as-
semblies

I harde saie of many prodigious whiche res-
wonders, wherof then he enfor- payed to fa-
med the congregacion. And I be- ther browne
ing glad to here þe prophet speake, at Illinge
resorted thether with two gent-
lemen of myne acquaintaunce,
who were desierous to se the ma-
ner of the symple soule. When
we came thether we vnderstoo-
de he laye in a typlyng house,
next the signe of the Maye. But
our inquisicion too knowe
where hee lodged was by a se-
crete meanes. At our entrie in- A corne
to the house, there was neuer a prophet
worde but gossyp, all was whist.
For priuely in a corner certen gos-
seps were in a marueilous secret
talke with father Browne: I
trowe he was tellyng thei for-
tunes or such lyke. At lenght thei
bzake of, Then one gaue him spi-
P.ii. ces to

The displaying

Oblacions
to father
Byour.

res to comforte his weake sto-
make, another gaue hym salues
to grease his bones, whiche be-
foze were anoynted with a blisse
begger, another suger. And after
their oblacions thus made, they
departed. The wēt he into a par-
lor wher was assembled another
route, who very soze longed for
his comming, partely accusynge
him of his lōge tarriance. Being
serled to talke, the two gentlemē
and I with diuerse other stepped
to the doze partely to heare what
he sayde, & partely to marke the
countenaunces of thassemblie.
For no man except he was of spe-
ciall acquaintaunce, could be ad-
mitted to go in. Where secretly
he was demaunded questions.
But for the moſte parte we could
here no woꝛde, but the Lorde be
prayed,

Gestures of
one of that
semblies.

prayed, and sawe sondry eleu-
 cions of their eyes towards the
 top of the house, and suche lyke.
 In syne befoze he had done, com-
 meth in a poast, a prentise of Lō-
 don, to tell him his maistres was
 cōme. Forthwith Browne brake
 of from that company and went
 to the prētyce maistres, who had
 bespokē a parloz hard by. Whome
 we with diuers other solowed.
 And at the first salutation he cal-
 led her mother, and very ioyfully
 greted her. And after the mother,
 the sonne & the sisters, had with
 sondry blissunges and congratu-
 lacions wel clawed one another,
 Jacke prentise was called in for
 his testament, who reaching the
 same from his girdle, deliuered it
 to his maistres and turning the
 boke, she turned to a place of S.

A very pōs
 mother for
 such an old
 Squyer.

Jacke prent
 ise and his
 testament.

B. iii. Mathewes

The displayng

Math. v.

Brownes
mothers
exposition
vpon a place
of the testa-
ment.

The deuē
of **h lordes**
wo:de.

Matthewes ghospel, where chryſt
ſaieth to his Apoſtles. Reioyce,
your rewarde is great in heauē, for ſo
haue they persecuted the prophetes
whiche were before you. &c. **O**
good father Browne (qđ his mo-
ther) howe haue you been perse-
cuted for the wordes sake, what
persecution haue you suffered fro
tyme to tyme? But the Lorde be
prayed for your deliuerie and cō-
ſtancie in quiet suffering thereof.
The prophetes, chryſt ſaith, hath
been ſo handled. Therefore be of
good chere mā & take no thought,
For one daie I truſte we ſhall all
be mery in the lord, and ſhal haue
the deuē of the worde once more
be ſprinkled vpon our faces, at
what tyme I truſt we ſhal be euē
with theſe ſhauelyng prieſtes, &
ſhaue their crownes a litle deper.

Yes

Yes mother (quoth Browne) I am Brownes
 of good cheere, for I haue good wordes to
 cause so to be, for I am cheryshed his mother.
 of suche good women as ye are,
 that I lacke nothyng. And howe
 then can I be sorrowfull hauing
 such cause to be mery in the lord?
 In the meane tyme certen other
 Sisterwiues I thinke thei wer, Sisterwipes
 for their apparayle were freese ues or pried
 robes, and certen marchantmen wipes,
 farried in the courte withoute,
 one asking another whē the prea-
 ching time was. And we hearing
 of some sermon towarde, lea-
 uing Browne's communication
 with his mother, walked by and
 doune in the courte. Not long af-
 ter, Browne cometh forth with
 his mother and sister, and Iacke
 prentise also with his testament:
 Browne wente into the Stable
 P.iiii. where

The displaying

*Brothne &
his Iade.*

*Brothnes
Sermon.*

Where farryng a while belyke in
doing his busynes, anone he cal-
led in the cōgregacion, & amōges
them thrust we. Where Brothne
leanynge vpon hys horsebacke,
whiche was a iade scarce worth
syre pence, sitting vpo the maun-
ger, he beganne to alledge certen
places of Ecclesiastes withoute
booke, one vpon another in hea-
pes. Then beganne he to talke of
thre Religions. The one he ter-
med my lordes Chauncelors reli-
gion: the other Cranmers, Laty-
mers and Ridleys religion: And
the thirde he called goddes Reli-
gion. My lordes Chauncelors, he
sayde, was nought. Cranmers &
the others religion not good: but
Goddes religion was best. With
suche other bayne woozdes not
wozthy the tyme in reherſal. And
hearing

hearing this beastly talke, we departed lamenting the great folly of the people, whiche in this sorte dyd dayly spende their tyme too heare suche lying spirites. And goyng homewardeg, we met dyuers companies both of me and women, of purpose going to Illyngton, to heare the sermon of this peltig pzophet. But within a whyle after I heard saye, thys father Browne & his brood with the congregacion, were remoued from that place and were dispersed into corners. Truly pitie it is he is suffered in this sort to range the countreis without restraunte, not only for corrupting the people with ill opinions, but also for disseminating his vaine Prophecies to excite rumors. But this opinion I haue of Browne, that
D. b. he had

The displaying

he had rather liue a proude confessor then burne a stinking martyr. With many such similitudes of Godlines, manye of the protestantes in our tyme be inspired. Here myght also be rehersted the zeale that the lame mā that was burnt of late at Stratford had, when he called for his croche, too haue thesame likewise to be burned with him, thinking without thesame he could not meritie the crown of martirdome. And thus they haue certen resemblances of godlines, and deny the power thereof. And in vsing these their counterfeit zeales, they doo not onely mocke with God, but they deceyue his pooze people with incēsing their frayle natures, with a thousand mo of these their practises, whiche here I omitte. And these

The lame mā's croche that was burnt at Stratford.

these their folyshe deuyses are so
folyshe, if they be duely marked,
that nothing can be moze folishe.
And if it be well consydered, any
indifferēt man may sone discerne
to what ende their purpose is to
directe thesame, for thende is ei-
ther to bzinge their conceyued o-
pinions in credite with the world,
oz els to sturre bp wicked bzutes
and lies vpon the magistrates, &
suche as please not their fancies
to make bpzoares and comorions
within the realme. Therby to ree-
desie their cōfused churche, oz els
to seke the destructiō of this said
noble realme, and vs all the peo-
ple thereof.

And cōcerning the other vices
whiche are of these sortes of mē,
wherof saint Paule propheted,
because they be partly described
befoze,

The displaying

before, I purpose now to conclude, exhorting all men that entend to aspire to saluacion, to waye diligently the premisses. Firste to consider the vnitie of Christes church, whiche in all thinges touching our faith, vnitformely doth agree: and to consider the sundrie factions of p protestantes vpon the sayth, wherin they do not agree. Waye their falshode in alleging the places of the scriptures, onely to say euil of the church, and to misreport the same. Wonder the wordes whiche S. Paule prophesieth vpon sondrye heretikes, whiche should come, denying marriage, and eating of meates to bee vtterly nought, and howe maliciously they applye the same vpon the Church, whiche with honourable

ble wordes doth commend them
bothe. Perceiue aduisedly with
your selues what cause the Pro-
testantes haue, to shorten their
lyues by fyer, and what cause
they haue to call their iuste pu-
nishmentes persecutions. And
consider with youre selues the
state of Chzistes Church in the
beginnyng, and the state thereof
at this pzeent, which in one vni-
tie of doctrine is all one, though
not then so firme as it is now.
Waye also the folly of the vngodi-
ly, whiche presumptuously chal-
lenge to them selues the tytle of
Martyrs, and more fondly offer
themselues to þ fier, not cōpelled
thervnto as the true Martyrs
were, but obstinately, as who
would saye, in the despite of the
Church. Examine with your
selues

The displaīnyng

selues also what faith the church
of Christ teacheth, whether it Denieth God, refuse the sonne, or
contempneth the holy ghost, as
Infideles and other miscreantes
do. Emonges whiche infideles, if
these menne suffered, then moze
truely they might name themsel-
ues Martyrs. But the churche
professeth with moze sinceritie,
that God whiche they do, that
Christe, that holy ghost that they
do: The Churche dothe teache
the sacramentes to be in numbze
vii. as the scripture leadeth, and
as the Apostles tradicions and
holy doctours do prescribe.
The Churche in nothing con-
cernyng the substāce of religiō doth
varie or altar. The churche tea-
cheth that the inuisible bodye of
Christ, setting at the right hand
of God

of God the father, is here in the
 visibie formes of breade & wyne,
 inuisibly contained in the sacra-
 ment of the Altare, the dearest
 iewel whiche Chziste leste vpon
 earth, and offered of the Priest
 in a lyuely and pure sacrifice at
 Masse to God the father, for the
 comfort of the whole church, ac-
 cording to the prophetic of Mala-
 chie the prophete, speaking in the
 name of God the father these
 wordes. I haue no wyll and plea-
 sure in you, and I wyll receiue no
 offering or rewarde at your hande:
 From the rising of the sunne, to the
 setting, my name is great emonges
 the Gētiles, and in euery place there
 shalbe sacrifice done, and a pure and
 cleane oblatiō shalbe offered to my
 name. The church also teacheth
 the adozation of this moste pure
 sacrifice,

Malach. i.

The displaying

sacrifice, not þ outwarde formes
of bread and wyne, but the body
of Christ inuisibly therein contain-
ed. The church teacheth all
kyndes of lyuely and holsome
doctrine, as Fasting, Prayer,
Charitie, Almesdedes, Amend-
ment of lyfe, Penance, and all
other good workes mete to be ob-
serued of a christian man. Ther-
fore wape with your selues ones
moze, what cause haue these
gracelesse menne thus to misre-
port the church, or to spende their
lyues against the church. Then
fynally consider whether those
vices reherfed by sain. Paule,
whiche should be mooste frequen-
ted in the latter tyme, were not
mooste practised of the saied Pro-
testantes. Whiche thynges duely
considered I shall mooste humbly
exhorte

exhorte all menne for the love of
God, and in the Passion of his
sonne Iesus Christe, and in his
name, that ye al speake or sing
and that there be no dissension e-
monges you, accor dyng to the
counsaile of saint Paule to the
Cozinthians. And that ye maye
be a whole body of one mynde, &
meanynge, entreating you also in
like maner, as he doth in another
place, saying: Whatsoever thin-
ges are honest, whatsoever thin-
ges are iust, whatsoever thinges
are pure, whatsoever thinges are
conuenient, whatsoever thynges
are of honest reposte, if there bee
any vertue, if there be any praise
of learning, those same haue you
in your mynde, whiche you haue
bothe learned, & receiued, heard,
and also seene in me, the same
things

The displaying

things do, and the God of peace
shalbe with you. Whiche counsaile
if we followe, doubtles we shalbe
the membez of one bodie, not re-
pugnant, oz obstinate, but meke &
obedient. Then shall we banishe
all sectes and opinions, and re-
mayne in concorde & vnitie. The
shall wee saye with the prophete
David: Beholde what a pleasant
thing it is for brethren to lyue in
vnitie. Then shall we reedifie
our auncient common wealthe,
whiche by discorde we haue lost.
Then shall the membez agree
with the belly, whiche with dis-
corde in maner was consumed for
hunger, as Menenius Agrippa tel-
leth the hystoꝛe, when he went a-
bout to recõcile the commons, to
the obedience of the Senators. The
shall we be invincible & without
feare

*T. Livius dec.
prima, lib. ii.*

of the protestantes.

130.

fear of forein realmes. The shall
we be impregnable without feare
of any naciō. And finally we shall
be acceptable to hym, that is the
author of attonement, whiche
is Jesus Chyſte the sonne of the
the lyving God. To whome
with the holy ghoſte, be
all prayſe and ho-
nor for ever.

Amen.

(.)

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before conteigned in this
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